

THE
Grounds and Occasions
Of the
CONTEMPT
Of the
CLERGY
AND
RELIGION

ENQUIRED into, in a Letter to R. L.
with OBSERVATIONS on
the ANSWER thereto, in a Letter
to the same.

To which are added

CONSIDERATIONS
ON

Mr. Hobbes's State of Nature.

With several other PIECES.

By *John Eackard*, D. D. Late Master of *Katharine Hall*
in *Cambridge*, and Vice-Chancellor of that *University*.

L O N D O N,

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MDCXCVIII.

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THE
PREFACE
TO THE
READER.

I Can very easily phansie, that many upon the very first sight of the Title, will presently imagine, that the Author does either want the great Tithes, lying under the pressure of some pitiful Vicarage; or that he is much out of humour, and dissatisfied with the present condition of Affairs; or lastly, that he writes to no purpose at all, there having been abundance of unprofitable Advisers in this kind.

As to my being under some low Church Dispensation, you may know, I write not out of a pinching necessity, or out of any rising design; and you may please to believe, that although I have a most solemn reverence for the Clergy in general, and especially for that of England; yet, for my own part, I must

The Preface to the Reader.

confess to you, I am not of that holy Employment; and have as little thought of being Dean or Bishop, as they that think so, have hopes of being all Lord-keepers.

Nor less mistaken will they be, that shall judge me in the least discontented, or any ways disposed to disturb the peace of the present settled Church: For in good truth, I have neither lost Kings nor Bishops Lands, that should incline me to a surly and quarrelsome complaining: As many be, who would have been glad enough to see His Majesty restored, and would have endured Bishops daintily well, had they lost no Money by their coming in. I am not, I'll assure you, any of those occasional Writers, that missing Preferment in the University, can presently write you their new ways of Education; or being a little tormented with an ill chosen Wife, set forth the Doctrine of Divorce to be truly Evangelical: the cause of these few sheets was honest and innocent, and as free from all passion, as any design.

As for the last thing which I supposed objected, viz. That this Book is altogether needless, there having been an infinite number of Church and Clergy-Menders, that have made many tedious and unsuccessful Offers: I must needs confess, that it were here

unrea-

The Preface to the Reader.

unreasonable for me to expect a better reward: Only thus much I think with Modesty may be said, that I cannot at present call to mind any thing that is propounded, but what is very hopeful, and easily accomplished. For indeed, should I go about to tell you, that a Child can never prove a profitable Instructor of the People, unless born when the Sun is in Aries; or brought up in a School that stands full South; that he can never be able to govern a Parish, unless he can ride the Great Horse; or that he can never go through the great Work of the Ministry, unless for three hundred years backward, it can be proved that none of his Family ever had Cough, Ague, or Gray Hair; then I should very patiently endure, to be reckoned amongst the vainest that ever made attempt. But believe me, Reader, I am not, as you will easily see, any Contriver of an incorruptible and pure Crystalline Church; or any Expecter of a Reign of nothing but Saints and Worthies: But only an honest and hearty Wisher, that the best of our Clergy might for ever continue as they are, Rich and Learned; and that the rest might be very useful, and well esteemed of in their Profession.

THE
 GROUNDS and OCCASIONS
 OF THE
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 OF THE
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 Enquired into.

S I R,

THAT short Discourse, which we lately had concerning the Clergy, continues so fresh in your mind, that I perceive, by your last, you are more than a little troubled to observe that Dis-esteem that lies upon several of those ho'y Men. Your good wishes for the Church, I know, are very strong and unfeigned, and your hopes of the World receiving much more advantage, and better advice, from some of the Clergy than usually it is found by Experience

rience to do, are neither needless nor impossible. And as I have always been a devout Admirer, as well as a strict Observer of your Actions; so I have constantly taken a great delight to concur with you in your very Thoughts. Whereupon it is, *Sir*, that I have spent some few hours upon that which was the occasion of your last Letter, and the subject of our late Discourse. And before, *Sir*, I enter upon telling you what are my Apprehensions; I must heartily profess, that for my own part, I did never think, since at all I understood the Excellency and Perfection of a Church, but that Ours now lately Restored, as formerly Established, does far outgo, as to all Christian ends and purposes, either the Pomp and Bravery of *Rome* herself, or the best of *Free Spiritual States*. But if so it be allowable where we have so undoubtedly Learned and Honourable a Clergy, to suppose that some of that sacred Profession, might possibly have attain'd to a greater degree of Esteem and Usefulness to the World; then I hope what has thus long hindred so great and desirable a Blessing to this Nation, may be modestly guess'd at; either without giving any wilful offence to the present Church;

Church; or any great trouble, 'dear *Sir*, to your self: And if I be not very much mistaken, whatever has heretofore, or does at present lessen the Value of our Clergy, or render it any degree less serviceable to the World than might be reasonably hoped, may be easily referred to two very plain things; the *Ignorance* of some, and the *Poverty* of others of the Clergy.

And first, as to the *Ignorance* of some of our Clergy; if we would make a search to purpose, we must go as deep as the very beginnings of Education; and, doubtless, may lay a great part of our Misfortunes to the old fashioned Methods and Discipline of Schooling it self: Upon the well ordering of which, although much of the Improvement of our Clergy cannot be denied mainly to depend; yet by reason this is so well known to your self, as also, that there has been many of undoubted Learning and Experience, that have set out their several Models for this purpose; I shall therefore only mention such loss of time and abuse of youth, as is most remarkable and mischievous, and as could not be conveniently omitted in a Discourse of this nature, though never so short.

And

And first of all, it were certainly worth the considering, whether it be unavoidably necessary to keep Lads to sixteen or seventeen years of Age, in pure slavery to a few *Latin* and *Greek* words? Or whether it may not be more convenient, especially if we call to mind their natural Inclinations to ease and idleness, and how hardly they are persuaded of the excellency of the liberal Arts and Sciences, any further than the smart of the last piece of Discipline is fresh in their memories; whether, I say, it be not more proper and beneficial, to mix with those unpleasant Tasks and Drudgeries, something that in probability might not only take much better with them, but might also be much easier obtained?

As suppose, some part of time was allotted them for the reading of some innocent *English* Authors; where they need not go every line so unwillingly to a tormenting Dictionary; and whereby they might come in a short time to apprehend common sense; and to begin to judge what is true: For you shall have Lads that are arch Knaves at the Nominative Case, and that have a notable quick Eye at spying out the Verb, who for want of reading such common and familiar Books,
shall

shall understand no more of what is plain and easie, than a well educated Dog or Horse. Or suppose, they were taught (as they might much easier be than what is commonly offered to them) the Principles of *Arithmetick*, *Geometry*, and such alluring parts of Learning : as these things undoubtedly would be much more useful, so much more delightful to them, than to be tormented with a tedious Story how *Phaeton* broke his Neck ; or how many Nuts and Apples *Tytirus* had for his Supper : For most certainly Youths, if handsomly dealt with, are much inclinable to Emulation, and to a very useful esteem of Glory ; and more especially if it be the Reward of Knowledge ; and therefore if such things were carefully and discreetly propounded to them, wherein they might not only earnestly contend amongst themselves, but might also see how far they out-skil the rest of the World ; a Lad hereby would think himself high and mighty, and would certainly take great delight in contemning the next unlearned Mortal he meets withal. But if instead hereof, you diet him with nothing but Rules and Exceptions ; with tiresome Repetitions of *Amo's* and
Amos's

*τῶν*ω's ; setting a day also apart to recite
verbatim all the burdensome Task of the
 foregoing Week (which I am confident is
 usually as dreadful as an old Parliament
 Fast) we must needs believe that such a
 one, thus managed, will scarce think to
 prove immortal by such performances and
 accomplishments as these. You know ve-
 ry well, *Sir*, that Lads, in the general,
 have but a kind of ugly and odd concep-
 tion of Learning ; and look upon it as
 such a starving thing, and unnecessary
 perfection (especially as it is usually dis-
 pens'd out unto them) that Nine-pins and
 Span-counter are judged much more hea-
 venly Employments : And therefore what
 pleasure, do we think, can such a one
 take, in being bound to get against break-
 fast two or three hundred Rumlbers out
 of *Homer*, in commendation of *Achilles's*
Toes, or the *Grecian's* Boots? Or to have
 measured out unto him, very early in the
 morning, fifteen or twenty well laid on
 Lashes, for letting a Syllable slip too soon,
 or hanging too long upon it ; Doubtless,
 instant Execution upon such grand Mis-
 carriages as these, will eternally engage
 him to a most admirable opinion of the
Muses.

Lads, certainly, ought to be won by all possible Arts and Devices; and though many have invented fine Pictures and Games, to cheat them into the undertaking of unreasonable burdens, yet this, by no means, is such a lasting Temptation, as the propounding of that, which in it self is pleasant and alluring: For we shall find very many, though of no excelling quickness, will soon perceive the design of the Landskip, and so looking through the Veil, will then begin to take as little delight in those pretty Contrivances, as in getting by heart three or four leaves of ungay'd Nonsense.

Neither seems the Stratagem of Money to be so prevailing and catching, as a down right offering of such Books which are ingenious and convenient; there being but very few so intolerably careful of their Bellies, as to look upon the hopes of a Cake, or a few Apples, to be a sufficient recompense for cracking their Pates with a heap of independent words.

I am not sensible, that I have said any thing in disparagement of those two famous Tongues, the *Greek* and *Latin*, there being much reason to value them beyond others; because the best of humane

mane Learning has been delivered unto us in those Languages. But he that worships them, purely out of honour to *Rome* and *Athens*, having little or no respect to the usefulness and excellency of the Books themselves (as many do) it is a sign he has a great esteem and reverence of Antiquity, but I think him by no means comparable for happiness to him who catches Frogs, or hunts Butterflies.

That some Languages therefore ought to be studied, is in a manner absolutely necessary, unless all were brought to one (which would be the happiest thing the World could wish for;) but whether the beginning of them, might not be more insensibly instilled, and more advantageously obtained, by reading philosophical, as well as other ingenious Authors, than *Janua Linguarum*'s, crabbed Poems, and cross-grain'd Prose; as it hath been heretofore by others, so it ought to be afresh considered by all well-wishers, either to the Clergy or Learning.

I know where it is the fashion of some Schools to prescribe a Lad, for his Evening refreshment, out of *Comenius*, all the Terms of Art, belonging to *Anatomy*, *Mathematicks*, or some such piece of Learning.

ning. Now, is it not a very likely thing that a Lad should take most absolute delight in conquering such a pleasant Task, where, perhaps, he has two or three hundred words to keep in mind, with a very small proportion of Sence thereunto belonging ; whereas the use and full Meaning of all those difficult Terms, would have been most insensibly obtained, by leisurely reading in particular this or the other Science ? Is it not also likely to be very savory, and of comfortable use to one, that can scarce distinguish between Virtue and Vice, to be tasked with high and Moral Poem ? For example, It is usually said, by those that are intimately acquainted with him, that *Homer's Iliads* and *Odysses* contain mystically all the *Moral Law* for certain, if not a great part of the *Gospel* (I suppose much after that rate that *Rablais* said his *Garagantua* contained all the *Ten Commandments*) but perceivable only to those that have a Poetical discerning Spirit ; with which gift, I suppose few at School are so early qualified. Those admirable Verses, *Sir*, of yours both *English* and others, which you have sometimes favoured me with a sight of, will not suffer

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fer me to be so sottish, as to slight or undervalue so great and noble an Accomplishment. But the committing of such high and brave senc'd Poems to a School-boy, whose main business is to search out cunningly the Antecedent and the Relative, to lie at catch for a spruce Phrase, a Proverb, or a quaint and pithy Sentence, is not only to very little purpose, but that having gargled only those elegant Books at School, this serves them instead of reading them afterward, and does in a manner prevent their being further look'd into : So that all the Improvement, whatsoever it be, that may be reaped out of the best and choicest Poets, is for the most part utterly lost ; in that a time is usually chosen of reading them, when Discretion is much wanting to gain thence any true Advanrage. Thus that admirable and highly useful piece of Morality *Tully's Offices*, because it is a Book commonly construed at School, is generally afterwards so contemn'd by *Academicks*, that it is a long hours work to convince them, that it is worthy of being look'd into again, because they reckon it as a Book read over at School, and no question notably digested.

If

If therefore the ill Methods of Schooling does not only occasion a great loss of time there, but also does beget in Lads a very odd opinion and apprehension of Learning, and much disposes them to be idle, when got a little free from the usual Severities; and that the hopes of more or less Improvement in the Universities, very much depend hereupon, it is, without all doubt, the great Concernment of all that wish well to the Church, that such Care and Regard be had to the Management of Schools, that the Clergy be not so much obstructed in their first Attempts and Preparations to Learning.

I cannot, *Sir*, possibly be so ignorant, as not to consider, that what has been now offer'd upon this Argument, has not only been largely insisted on by others, but also refers not particularly to the Clergy (whose Welfare and Esteem I seem at present in a special manner solicitous about) but in general to all Learned Professions, and therefore might reasonably have been omitted; which certainly I had done, had I not call'd to mind, that of those many, that propound to themselves Learning for a Profession, there is scarce one of ten, but that his

Lot, Choice or Necessity, determines him to the Study of Divinity.

Thus, *Sir*, I have given you my Thoughts concerning the Orders and Customs of Common Schools : a Consideration, in my apprehension, not slightly to be weighed ; being that to me seems hereupon very much to depend the Learning and Wisdom of the Clergy, and the Prosperity of the Church.

The next Unhappiness, that seems to have hindred some of our Clergy from arriving to that degree of Understanding, that becomes such an Holy Office, whereby their Company and Discourses might be much more than they commonly are valued and desired, is, the inconsiderate sending of all kind of Lads to the Universities, let their Parts be never so low and pitiful, and the Instructions they have lain under never so mean and contemptible, and the Purles of their Friends never so short to maintain them there. If they have but the Commendation of some lamentable and pitiful Construing-Master, it passes for sufficient evidence, that they will prove Persons very eminent in the Church. That is to say, if a Lad has but a lusty
and

and well-bearing Memory (this being the usual and almost only thing whereby they judge of their Abilities) if he can sing over very tunably three or four Stanza's of *Lilly's Poetry*, be very quick and ready to tell what's *Latin* for all the Instruments belonging to his Father's Shop; if presently, upon the first scanning, he know a *Spondee* from a *Dactyl*; and can fit a few of those same without any fence to his fingers ends; if lastly, he can say perfectly by heart his Academic Catechism, in pure and passing *Latin*, i. e. *What is his Name? Where went he to School? and What Author is he best and chiefly skill'd in?* A forward Boy, cries the School-Master, a very pregnant Child! ten thousand pities, but he should be a Scholar: He proves a Clergy-man, I'll warrant you. Away to the University he must needs go; then for a little *Logick*, a little *Ethicks*, and, God knows, a very little of every thing else, and the next time you meet him is in the Pulpit.

Neither ought the Mischief which arises from small Country Schools to pass unconsidered; the Little Governours whereof, having, for the most part, not

suck'd in above six or seven mouthfuls of University Air, must yet by all means suppose themselves so notably furnish'd with all sorts of Instructions, and are so ambitious of the Glory of being counted able to send forth now and then to *Oxford* or *Cambridge*, from the little House by the Church-yard's side, one of their ill-educated Disciples, that to such as these oft-times is committed the Guidance and Instruction of a whole Parish: whose Parts and Improvements duly considered, will scarce render them fit Governours of a small Grammar-Castle. Not that it is necessary to believe, that there never was a Learned or Useful Person in the Church, but such whose Education had been at *Westminster* or *St. Paul's*: But, whereas most of the small Schools, being, by their first Founders designed only for the Advantage of poor Parish-Children; and also that the Stipend is usually so small and discouraging, that very few, who can do much more than teach to write and read, will accept of such Preferment; for these to pretend to rig out their small ones for an University-Life, proves oft times a very great Inconvenience and Damage to the Church.

And

And as many such dismal things are sent forth thus with very small Tackling, so not a few are predestinated thither by their Friends, from the Fore-sight of a good Benefice. If there be rich Pasture, profitable Customs, and that *Henry* the Eighth has taken out no Toll, the Holy Land is a very good Land, and affords abundance of Milk and Honey: far be it from their Consciences the considering whether the Lad is likely to be serviceable to the Church, or to make wiser and better any of his Parishioners.

All this may seem at first sight to be easily avoided by a strict Examination at the Universities, and so returning by the next Carrier all that was sent up not fit for their purpose. But because many of their Relations are oft-times of an inferior Condition; and who either by imprudent Counsellors, or else out of a tickling conceit of their Sons being, forsooth, an University Scholar, have purposely omitted all other opportunities of a Livelihood, to return such, would seem a very sharp and severe Disappointment. Possibly it might be much better if Parents themselves, or their Friends, would

be much more wary of determining their Children to the Trade of Learning. And if some of undoubted Knowledge and Judgment, would offer their Advice, and speak their hopes of a Lad about thirteen or fourteen years of Age (which I'll assure you, *Sir*, may be done without Conjuring :) and never omit to enquire, whether his Relations are able and willing to maintain him seven years at the University, or see some certain way of being continued there so long, by the Help of Friends or others ; as also upon no such conditions, as shall in likelihood deprive him of the greatest part of his Studies.

For it is a Common Fashion of a great many, to complement and invite inferiour People's Children to the University, and there pretend to make such an all-bountiful Provision for them, as they shall not fail of coming to a very Eminent Degree of Learning : But when they come there, they shall save a Servant's Wages. They took therefore heretofore a very good Method to prevent Sizars over-heating their Brains : Bed-making , Chamber-sweeping , and Water-fetching, were, doubtless, great Prefer-

Preservatives against too much vain Philosophy. Now certainly such Pretended Favours and Kindnesses as these, are the most downright Discourtesies in the World. For it is ten times more happy, both for a Lad and the Church, to be a Corn-cutter, or a Tooth-drawer, to make or mend Shoes, or be of any inferior Profession, than to be invited to, and promised the Conveniencies of a Learned Education, and to have his Name only stand airing upon the College Tables, and his chief Business shall be to buy Eggs and Butter.

Neither ought Lads Parts, before they be determined to the University, be only considered, and likelihood of not being disappointed in their Studies, but also Abilities or Hopes of being maintained until they be Masters of Arts. For whereas two hundred, for the most part, yearly Commence, scarce the fifth part of these continue after their taking the first Degree. As for the rest, having exactly Learned, *Quid est Logica?* and *Quot sunt Virtutes Morales?* down they go by the first Carrier, upon the top of the Pack, into the West or North, or elsewhere, according as their

Estates lie, with *Burgersdecus*, *Eustachius*, and such great helps of Divinity; and then for the Propagation of the Gospel. By that time they can say the *Predicaments* and *Creed*, they have their choice of Preaching or Starving. Now, what a Champion for Truth is such a thing likely to be? What an huge Blaze he makes in the Church? What a Raifer of Doctrines? What a Confounder of Heresies? What an Able Interpreter of Hard Places? What a Resolver of Cases of Conscience? and What a Prudent Guide must he needs be to all his Parish?

You may possibly think, *Sir*, that this so early Preaching might be easily avoided by with-holding Holy Orders, the Church having very prudently constituted in her Canons, That none under Twenty three years of Age (which is the usual Age after seven years being at the University) should be admitted to that Great Employment.

This indeed might seem to do some Service, were it carefully observed; and were there not a thing to be got, called a Dispensation, which will presently make you as old as you please.

But

But if you will, *Sir*, we'll suppose that Orders were strictly denied to all, unless qualified according to Canon. I cannot foresee any other Remedy, but that most of those University Youngsters must fall to the Parish, and become a Town Charge, until they be of Spiritual Age. For *Philosophy* is a very idle thing, when one is cold: And a small System of *Divinity* (though it be *Wollebius* himself) is not sufficient when one is hungry. What then shall we do with them, and where shall we dispose of them until they come to an Holy Ripeness? May we venture them into the Desk to read Service? That cannot be, because not capable: Besides, the Tempting Pulpit usually stands too near. Or, shall we trust them in some good Gentlemens Houses, there to perform Holy things? With all my heart; so that they may not be called down from their Studies to say Grace to every Health: That they may have a little better Wages than the *Cook* or *Butler*: As also that there be a *Groom* in the House, besides the *Chaplain*: (For sometimes to the Ten Pounds a Year, they crowd the looking after a couple of Geldings:)
And

And that he may not be sent from Table, picking his Teeth, and sighing with his Hat under his Arm, whilst the *Knight* and *my Lady* eat up the Tarts and Chickens: It may be also convenient, if he were suffered to speak now and then in the Parlour, besides at Grace and Prayer time: And that my Cousin *Abigail* and he sit not too near one another at Meals: Nor be presented together to the little Vicarage. All this, *Sir*, must be thought of: For in good earnest, a Person at all thoughtful of himself and Conscience, had much better chuse to live with nothing but Beans and Pease-pottage (so that he may have the command of his Thoughts and Time) than to have his second and third Courses, and to obey the unreasonable Humours of some Families.

And, as some think, two or three Years Continuance in the University, to be time sufficient for being very great Instruments in the Church; so others we have so moderate, as to count that a solemn Admission, and a formal paying of College Detriments, without the Trouble of Philosophical Discourses, Disputations, and the like,
are

are Virtues that will influence as far as *Newcastle*, and improve though at never so great a distance.

So strangely possessed are People, in general, with the Easiness and small Preparations that are requisite to the Undertaking of the Ministry, that, whereas in other Professions they plainly see what considerable time is spent, before they have any Hopes to arrive to Skill enough to practise, with any confidence, what they have designed; yet to preach to ordinary People, and govern a Country-Parish, is usually judg'd such an easie Performance, that any Body counts himself fit for the Employment. We find very few so unreasonably confident of their own Parts, as to profess either *Law* or *Physick*, without either a considerable Continuance in some of the *Inns of Court*, or an industrious Search into Herbs, Anatomy, Chymistry, and the like; unless it be only to make a Bond, or give a Clyster. But, as for the Knack of Preaching, as they call it, that is such a very Easie Attainment, that he is counted dull to purpose that is not able at a very small Warning, to fasten upon any
Text

Text of Scripture ; and to tear and tumble it till the Glasſ be out. Many, I know very well , are forced to diſcontinue, having neither Stock of their own, nor Friends to maintain them in the Univerſity. But whereas a Man's Profeſſion and Employment in this World, is very much in his own, or in the Choice of ſuch who are moſt nearly concerned for him : He therefore that foreſees that he is not likely to have the Advantage of a continued Education, he had much better Commit himſelf to an approved of *Cobler* or *Tinker*, wherein he may be duly reſpected according to his Office and Condition of Life, than to be only a diſ-eſteemed *Pettifogger* or *Emperick* in Divinity.

By this time, *Sir*, I hope you begin to conſider , what a great Diſadvantage it has been to the Church and Religion, the meer Venturous and inconfiderate Determining of Youths to the Profeſſion of Learning.

There is ſtill one thing by a very few at all minded , that ought alſo not to be over-looked ; and that is a good Conſtitution and Health of Body. And therefore diſcreet and wiſe Phyſicians ought

ought also to be consulted, before an absolute Resolve be made to live the Life of the Learned. For he that has Strength enough to buy and bargain, may be of a very unfit Habit of Body to sit still so much, as, in general, is requisite to a Competent Degree of Learning: For although Reading and Thinking break neither neither Legs nor Arms, yet certainly there is nothing that so flags the Spirits, disorders the Blood, and enfeebles the whole Body of Man, as as intense Studies. As for him that rives Blocks, or carries Packs, there is no great Expence of Parts, no Anxiety of Mind, no great intellectual Pensiveness: Let him but wipe his Forehead, and he is perfectly recovered. But he that has many Languages to remember; the Nature almost of the whole World to consult; many Histories, Fathers, and Councils to search into; if the Fabrick of his Body be not Strong and Healthful, you will soon find him as thin as *Metaphysicks*, and look as piercing as *School Subtilty*. This, *Sir*, could not be conveniently omitted; not only, because many are very Careless of this Point, and at a venture determine their

Young

Young Relations to Learning ; but because, for the most part, if amongst many, there be but one of all the Family that is Weak and Sickly, that is Languishing and Consumptive, this of all the rest, as counted not fit for any Course Employment, shall be pick'd out as a Choice Vessel for the Church : Whereas, most evidently, he is much more able to dig daily in the Mines, than to sit cross-legg'd Musing upon his Book.

I am very sensible how obvious it might be here to hint, That this, so Curious and Severe Inquiry, would much hinder the Practice, and abate the Flourishing of the Universities : As also, there has been several, and are still many Living Creatures in the World, who, whilst Young, were of a very Slow and Meek Apprehension, have yet afterwards Cheared up into a Great Briskness, and became Masters of much Reason : And others there have been, who, although forced to a short Continuance in the University, and that oft-times interrupted by unavoidable Services, have yet, by a singular Care and Industry, proved very Famous in their
Gene-

Generation: and lastly, some also of very Feeble and Crasie Constitutions in their Childhood, have out-studied their Distempers, and have become very Healthful, and Serviceable to the Church.

As for the Flourishing, *Sir*, of the Universities; what has been before said, aims not, in the least, at Gentlemen, whose Coming thither is chiefly for the Hopes of Single Improvement, and whose Estates do free them from the Necessity of making a Gain of *Arts* and *Sciences*; but only at such as intend to make Learning their Profession, as well as Accomplishment: So that our Schools may be still as full of Flourishings, of Fine Cloaths, Rich Gowns, and Future Benefactors, as ever. And suppose we do imagine, as it is not necessary we should, that the Number should be a little lessen'd; this surely will not abate the true Splendour of an University, in any Man's Opinion, but his, who reckons the Flourishing thereof, rather from the Multitude of meer Gowns, than from the Ingenuity and Learning of those that wear them; no more than we have reason to count
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the flourishing of the Church, from that vast number of People that crowd into Holy Orders, rather than from those learned and useful Persons, that defend her Truths and manifest her Ways.

But, I say, I do not see any perfect Necessity, that our Schools should here-upon be thinn'd and less frequented; having said nothing against the Multitude, but the Indiscreet Choice. If therefore, instead of such either of Inferiour Parts, or a Feeble Constitution, or of Unable Friends, there were pick'd out those that were of a tolerable Ingenuity, of a Study-bearing Body, and had good Hopes of being continued; as hence there is nothing to hinder our Universities from being full, so likewise from being of great Credit and Learning.

Not to deny then, but that now and then there has been a Lad of very Submissive Parts, and perhaps no great share of time allowed him for his Studies, who hath proved, beyond all Expectation, Brave and Glorious: Yet, surely, we are not to over-reckon this so rare a hit, as to think that one such proving Lad should make Re-
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pense and Satisfaction for those many Weak ones (as the Common People love to phrase them) that are in the Church. And that no Care ought to be taken, no Choice made, no Maintenance provided or considered, because now and then in an Age, one miraculously, beyond all Hopes, proves Learned and Useful, is a Practice, whereby never greater Mischiefs and Dis-esteem has been brought upon the Clergy.

I have in short, *Sir*, run over what seemed to me the first Occasions of that small Learning, that is to be found amongst some of the Clergy. I shall now pass from Schooling to the Universities.

I am not so unmindful of that Devotion which I ow to those Places, nor of that great Esteem I profess to have of the Guides and Governours thereof, as to go about to prescribe new Forms and Schemes of Education, where Wisdom has laid her Top-stone. Neither shall I here examine which Philosophy the Old or New, makes the best Sermons: It is hard to say that Exhortations

tations can be to no purpose, if the Preacher believes that the Earth turns round : Or, that his Reproofs can take no effect, unless he will suppose a *Vacuum*. There have been good Sermons, no question, made in the days of *Materia Prima* and *Occult Qualities* : and there are doubtless, still good Discourses now under the Reign of *Atoms*.

There are but two things wherein I count the Clergy chiefly concerned (as to University Improvements) that at present I shall venture to make Inquiry into.

And the first is this, Whether or no it were not highly useful (especially for the Clergy, who are supposed to speak *English* to the People) that *English* Exercises were imposed upon Lads, if not in Publick Schools, yet at least privately. Not, but that I am abundantly satisfied that *Latin*, O *Latin* ! 'tis the all in all, and the very cream of the Jest : As also, that Oratory is the same in all Languages : The same Rules being observed, the same Method, the same Arguments, and Arts of Persuasion ; But yet it seems somewhat beyond the

the reach of ordinary Youth, so to apprehend those general Laws, as to make a just and allowable Use of them in all Languages, unless exercised particularly in them. Now, we know, the Language that the very Learned part of this Nation must trust to live by, unless it be to make a Bond or prescribe a Purge (which possibly may not oblige or work so well in any other Language as *Latin*) is the *English*. And after a Lad has taken his leave of Madam University, God bless him, he is not likely to deal afterward with much *Latin*; unless it be to chequer a Sermon, or to say a *Salvato* to some travelling *Dominatio Vestra*. Neither is it enough to say, that the *English* is the Language with which we are swaddled and rock'd asleep, and therefore there needs none of this Artificial and Super-added Care. For there be those that speak very well, plainly, and to the purpose, and yet write most Pernicious and Phantastical Stuff: Thinking, that whatsoever is Written must be more than ordinary, must be beyond the Guise of Common Speech, must favour of Rea-

ding and Learning, though it be altogether Needless, and perfectly Ridiculous.

Neither ought we to suppose it sufficient, that *English* Books be frequently read, because there be of all sorts good and bad (and the worst are likely to be admired by Youth more than the best) unless Exercises be required of Lads, whereby it may be guessed what their Judgment is, where they may be mistaken, and what Authors they propound to themselves for Imitation. For by this means they may be corrected and advised early, according as occasion shall require: Which if not done, their ill Style will be so confirmed, and their Improproprieties of Speech will become so natural, that it will be a very hard matter to stir or alter their Fashion of Writing. It is very curious to observe, what delicate Letters your Young Students write after they have got a little Smack of University Learning! In what Elaborate Heights and Tossing Nonsense will they greet a down-right *English* Father, or a Country Friend! If there be a plain
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Word in it , and such as is used at home, this tastes not, say they, of Education amongst Philosophers, and it is counted damnable Duncery and want of Phansie : because , *Your Loving Friend*, or *Humble Servant* , is a common Phrase in Country-Letters ; therefore the Young *Epistler* is *Yours to the Antipodes*, or at least to the *Centre of the Earth* ; and because Ordinary Folks *Love* and *Respect* you , therefore you are to him the *Pole Star* , a *Jacob's Staff* , a *Load-Stone* , and a *Damask Rose*.

And the Misery of it is, this pernicious accustomed way of Expression, does not only oft-times go along with them to their Benefice , but accompanies them to the very Grave : And for the most part an Ordinary *Cheef-monger*, or *Plumb-Seller*, that scarce ever heard of an University, shall write much better Sense , and more to the purpose than these young Philosophers, who injudiciously hunting only for great Words, make themselves learnedly ridiculous.

Neither can it be easily apprehended, how the use of *English* Exercises should any ways hinder the Improvement in the *Latin* Tongue ; but rather be much to its Advantage : And this may be easily believed, considering what dainty Stuff is usually produced for a *Latin* Entertainment. Chicken-broth is not thinner than that which is commonly offered for a piece of most pleading and convincing Sense. For, I'll but suppose an Academick Youngster to be put upon a *Latin* Oration : Away he goes presently to his Magazine of collected *Phrases* ; he picks out all the *Glitterings* he can find ; he hales in all *Proverbs*, *Flowers*, *Poetical Snaps*, *Tales* out of the *Dictionary*, or else ready *Latin'd* to his hand out of *Licosthenes* : This done, he comes to the end of the Table, and having made a submissive Leg, and a little admir'd the Number and understanding Countenances of his Auditors (let the Subject be what it will) he falls presently into a most lamentable Complaint of his *Insufficiency* and *Tenuity* : That he, poor thing, hath no acquaintance with above a *Muse* and a half ;
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and that he never drunk above size q. of Helicon, and you have put him here upon such a Task (perhaps the business is only, which is the noblest Creature a Flea or a Loufe) that would much better fit some old Soker at Parnassus, than his sipping unexperienced Bibbership. Alas, poor Child ! he is sorry at the very soul that he has no better Speech, and wonders in his heart that you will lose so much time as to hear him : For he has neither Squibs nor Fire-works , Stars nor Glories ; the curs'd Carrier lost his best Book of Phrases and the malicious Mice and Rats eat up all his Pearls and Golden Sentences. Then he tickles over a little the Skirts of the Business: By and by for a Similitude from the *Sun Or Moon*, or if they be not at leisure from the *Grey-ey'd Morn*, a *shady Grove*, or a *purling Stream* : This done, he tells you that *Barnaby-bright* would be much too short for him to tell you all that he could say : and so, fearing he should break the thread of your Patience, he concludes.

Now, it seems, Sir, very probable, that if Lads did but first of all determine in *English*, what they intend to say in *Latin*, they would of themselves

soon discern the Triflingness of such Apologies, the pitifulness of their Matter, and the Impertinency of their Tales and Phanfies, and would, according to their Subject, Age, and Parts, offer that which would be much more manly, and tolerable Sense. And if I may tell you, *Sir*, what I really think, most of that Ridiculousness, phantastical Phrases, harsh, and sometimes blasphemous Metaphors, abundantly foppish Similitudes, childish and empty Transitions, and the like, so commonly uttered out of Pulpits, and so fatally redounding to the Discredit of the Clergy, may, in a great measure, be charged upon the want of that which we have here so much contended for.

The second Enquiry that may be made, is this, Whether or no Punning, Quibling, and that which they call Joquing, and such other Delicacies of Wit, highly admired in some Academick Exercises, might not be very conveniently omitted? For one may desire but to know this one thing: In what profession shall that sort of Wit prove of Advantage? As for *Law*, where nothing

thing but the most reaching Subtilty, and the closest Arguing is allowed of, it is not to be imagined, that blending now and then a piece of a dry Verse, and wreathing here and there an old *Latin* Saying into a Dismal Jingle, should give Title to an Estate, or clear out an obscure Evidence. And as little serviceable can it be to *Physick*, which is made up of severe Reason, and well tryed Experiments. And as for *Divinity*, in this place I shall say no more, but that those usually that have been Rope-dancers in the Schools, oft-times prove *Jack-puddings* in the Pulpit. For he that in his Youth has allowed himself this Liberty of Academick Wit, by this means he has usually so thinn'd his Judgment, becomes so prejudiced against sober Sence, and so altogether disposed to Trifling and Jingling: that so soon as he gets hold of a Text, he presently thinks that he has catch'd one of his old School-questions; and so falls a flinging it out of one hand into another, tossing it this way and that; lets it run a little upon the Line, then *Tactus*, *High Jingo*, come again; here catching

catching at a Word, there lie nibbling and sucking at an *and*, a *by*, a *quis* or a *quid*, a *sic* and a *sicut*; and thus minces the Text so small, that his Parishioners, until he rendezvouze it again, can scarce tell what's become of it.

But, shall we debar Youth of such an Innocent and Harmless Recreation, of such a great Quickner of Parts, and Promoter of Sagacity? As for the first, its Innocency of being allowed of for a time, I am so far from that persuasion, that from what has been before hinted, I count it perfectly contagious, and as a thing that for the most part infects the whole Life, and influences upon most Actions. For he that finds himself to have the right Knack of letting off a Joque, and of pleasing the Humsters, he is not only very hardly brought off from admiring those goodly Applauses, and heavenly Shouts, but it is ten to one if he directs not the whole bent of his Studies to such idle and contemptible Books, as shall only furnish him with Materials for a Laugh, and so neglects all that should inform his Judgment and Reason, and make him

him a Man of Use and Reputation in the World. And as for the pretence of making People sagacious and pestilently Witty : I shall only desire that the Nature of that kind of Wit may be considered, which will be found to depend upon some such Fooleries as these : As first of all, the lucky Ambiguity of some Word or Sentence. Oh ! what a Happiness is it, and how much does a Youngster count himself beholden to the Stars, that should help him to such a taking Jest ? And whereas there be so many thousand Words in the world, and that he should luck upon the right one, that was so very much to his purpose, and that at the Explosion made such a goodly Report ? Or else they rake *Lilly's* Grammar ; and if they can but find two or three Letters of any Name in any of the Rules or Examples of that good Man's Works, it is as very a piece of Wit, as any has pass'd in Town since the *King* came in. Oh ! how the Fresh-men will skip to hear one of those Lines well laugh'd at, that they have been so often yerk'd for ? It is true, such things as these go for
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Wit so long as they continue in *Latin*; but what dismally shrimp'd things would they appear, if turn'd into *English*. And if we search into what was or might be pretended, we shall find the Advantages of *Latin*-Wit to be very small and slender, when it comes into the World. I mean not only amongst strict Philosophers and Men of meer Notions, or amongst all-damning and illiterate *Hectors*; but amongst those that are truly ingenious, and judicious Masters of Phanſie: We shall find what a Quotation out of *Qui mihi*, an Axiom of Logick, a Saying of a Philosopher, or the like, though managed with some Quickness, and applied with some Ingenuity, whatever they did heretofore, will not in our days pass, or be accepted for Wit. For we must know, that as we are now in an Age of great Philosophers and Men of Reason, so of great Quickness and Phanſie: And that *Greek* and *Latin* which heretofore, though never so impertinently fetch'd in, was counted admirable, because it had a Learned Twang, yet now, such Stuff being out of fashion,

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is esteemed but very bad Company. For the World is now, especially in Discourse, for one Language, and he that has somewhat in his mind of *Greek* or *Latin*, is requested now adays to be civil, and translate it into *English* for the benefit of the Company. And he that has made it his whole business to accomplish himself for the Applause of a company of Boys, Schoolmasters, and the easiest of Country Divines, and has been shouldred out of the *Cock-pit* for his Wit; when he comes into the world, is the most likely person to be kick'd out of Company, for his Pedantry and over-weening Opinion of himself. And, were it necessary, it is an easie matter to appeal to Wits, both antient and modern, that, beyond all Controversie, have been sufficiently approv'd of, that never, I am confident, received their Improvements by employing their time in Puns and Quibbles. There is the Prodigious *Lucian*, the Great *Don* of *Mancha*, and there are many now living Wits of our own, who never certainly were at all inspired from a *Tripus's*, *Terra filius's*, or *Prævaricator's* Speech.

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I have ventured, *Sir*, thus far, not to find fault with, but only to enquire into an antient Custom or two of the Universities, wherein the Clergy seem to be a little concerned, as to their Education there. I shall now look upon them as Beneficed, and consider their Preaching: wherein I pretend to give no Rules, having neither any Gift at it, nor Authority to do it; but only shall make some Conjectures at those Useless and Ridiculous things, commonly uttered in Pulpits, that are generally disgusted, and are very apt to bring Contempt upon the Preacher, and that Religion which he professes.

Amongst the first things that seem to be useless, may be reckon'd the high tossing and swaggering Preaching; either mountingly Eloquent, or profoundly Learned. For there be a sort of Divines, who if they do but happen of an unlucky hard Word all the Week, they think themselves not careful of their Flock, if they lay it not up till *Sunday*, and bestow it amongst them in their next Preachment. Or, if they light upon some difficult and obscure Notion, which their Curiosity inclines

inclines them to be better acquainted with, how useleſs ſoever, nothing ſo frequent as for them for a month or two months together, to tear and tumble this Doctrine, and the poor People once a Week ſhall come to gaze upon them by the Hour, until they preach themſelves, as they think, into a right Underſtanding.

Thoſe that are inclinable to make theſe uſeleſs Speeches to the People, they do it for the moſt part, upon one of theſe two Conſiderations: Either out of Simple Phantaſtick Glory, and a great Studiouſneſs of being wonder'd at; as if getting into the Pulpit were a kind of Staging; where nothing was to be conſidered, but how much the Sermon takes, and how much ſtared at: or elſe they do this, to gain a Reſpect and Reverence from their People; who, ſay they are to be puzzl'd now and then, and carried into the Clouds. For, if the Miniſter's words be ſuch as the Conſtable uſes, his Matter Plain and practical, ſuch as come to the Common Market, he may paſs poſſibly for an Honelt, Well-meaning Man, but by no means

means for any Scholar : whereas if he springs forth now and then in High Raptures towards the uppermost Heavens, dashing here and there an all-confounding Word ; if he soars aloft in unintelligible Huffs , preaches Points Deep and Mystical, and delivers them as Dark and Phantastical ; this is the way, say they, of being accounted a most Able and Learned Instructor.

Others there be , whose Parts stand not so much towards Tall Words and Lofty Notions, but consist in scattering up and down, and besprinkling all their Sermons with plenty of *Greek* and *Latin*. And because *S. Paul*, once or so was pleased to make use of a little Heathen *Greek* ; and that only when he had occasion to discourse with some of the Learned ones, that well understood him, therefore must they needs bring in twenty Poets and Philosophers (if they can catch them) into an Hour's Talk : Spreading themselves in abundance of *Greek* and *Latin*, to a Company of Farmers and Shepherds. Neither will they rest there, but have at the *Hebrew* also ; not contenting themselves to tell the
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People in general, that they have skill in the Text, and that the Exposition they offer agrees with the Original, but must swagger also over their poor Parishioners with the dreadful *Hebrew* it self, with their *Ben-Israel's*, *Ben-Manasses's*, and many more *Bens* that they are intimately acquainted with; whereas there is nothing in the Church, nor near it by a Mile, that understands them, but God Almighty himself, whom it is supposed, they go not about to inform or satisfy.

This Learned way of Talking, tho, for the most part, it is done meerly out of Ostentation, yet sometimes (which makes not the Case much better) it is done in Complement and Civility to the all-wise Patron, or all-understanding *Justice of the Peace*, in the Parish: who by the common Farmers of the Town, must be thought to understand the most intricate Notions, and the most difficult Languages. Now, what an admirable thing this is? Suppose there should be one or so in the whole Church that understands somewhat besides *English*; shall not I think that he understands that better? Must I out of

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Courtship to his Worship and Understanding, and because perhaps I am to dine with him, prate abundance of such stuff, which I must needs know no body understands, or that will be the better for it, but himself, and perhaps scarce he? This I say, because I certainly know several of that Disposition, who, if they chance to have a Man of any Learning or Understanding, more than the rest in the Parish, preach wholly at him, and level most of their Discourses at his supposed Capacity, and the rest of the good People shall have only a handsome Gaze or View of the Parson. As if plain Words, useful and intelligible Instructions were not as good for an Esquire, or one that is in Commission from the King, as for him that holds the Plough, or mends Hedges.

Certainly he that considers the Design of his Office, and has a Conscience answerable to that Holy Undertaking, must needs conceive himself engaged, not only to mind this or that accomplished or well-dress'd Person, but must have an Universal Care and Regard

gard of all his Parish. And as he must think himself bound not only to visit Down Beds, and Silken Curtains, but also Flocks and Straw, if there be need: So ought his Care to be as large to instruct the Poor, the Weak and Despicable Part of his Parish, as those that sit in the best Pews. He that does otherwise, thinks not at all of a Man's Soul, but only accommodates himself to Fine Cloaths, an Abundance of Ribbons, and the highest Seat in the Church: Not thinking, that it will be as much to his Reward in the next World, by Sober Advice, Care and Instruction, to have saved one that takes Collection, as him that is able to relieve half the Town. It is very plain, that neither our *Saviour*, when he was upon Earth and taught the World, made any such Distinction in his Discourses: What more intelligible to all Mankind, than his Sermon upon the Mount? Neither did the *Apostles* think of any such way; I wonder whom they take for a Pattern? I will suppose once again, that the design of these Persons is to gain Glory. And I will ask them;

can there be any greater in the World than doing General Good? To omit future Reward: Was it not always esteemed of old, that correcting Evil Practices, reducing People that lived amiss, was much better than making a high Rant about a Shuttle-cock, and talking *Tara-tantaro* about a Feather? Or, if they would be only admired, then would I gladly have them consider what a thin and delicate kind of Admiration is likely to be produced, by that which is not at all understood? Certainly that Man that has a design of building up to himself Real Fame in good earnest, by things well laid and spoken, his way to effect it, is not by talking staringly, and casting a Mist before the Peoples Eyes, but by offering such things by which he may be esteemed with Knowledge and Understanding.

Thus far concerning Hard Words, high Notions, and unprofitable Quotations out of Learned Languages. I shall now consider such things as are ridiculous, that serve for Chimney and Market-talk, after the Sermon be done; and

and that do cause more immediately the Preacher to be scorn'd and undervalued. I have no reason, *Sir*, to go about to determine what Style or Method is best for the Improvement and Advantage of all People: For I question not but there has been as many several sorts of Preachers as Orators, and though very different, yet useful and commendable in their kind. *Tully* takes very deservedly with many, *Seneca* with others, and *Cato*, no question, said things wisely and well: So doubtless the same place of Scripture may by several be variously considered; and although their Method and Style be altogether different, yet they may all speak all things very convenient for the People to know, and be advis'd of. But yet certainly what is most undoubtedly Useless and Empty, or what is judg'd absolutely ridiculous, not by this or that curious or squeamish *Auditor*, but by every Man in the *Corporation* that understands but plain *English* and Common Sense, ought to be avoided. For all People are naturally born with such a Judgment of true and allowable *Rhe-*

torick, that is, of what is decorous and convenient to be spoken, that whatever is grossly otherwise, is usually ungrateful, not only to the wise and skilful part of the Congregation, but shall seem also ridiculous to the unlearned Tradesmen, and their young Apprentices. Amongst which, may be chiefly reckoned these following, Harsh Metaphors, Childish Similitudes, and ill applied Tales.

The first Main thing, I say, that makes many Sermons so ridiculous, and the Preachers of them so much disparaged and undervalued, is an inconsiderate use of frightful Metaphors; which making such a remarkable Impression upon the Ears, and leaving such a Jarring Twang behind them, are oft-times remember'd to the Discredit of the Minister, as long as he continues in the Parish. I have heard the very Children in the Streets, and the little Boys close about the Fire, refresh themselves strangely, but with the Repetition of a few of those far-fetch'd and odd-sounding Expressions: *Tully* therefore and *Cæsar*, the two greatest Masters of

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of *Roman* Eloquence, were very wary and sparing of that sort of Rhetorick : We may read many a page in their Works, before we meet with any of those Bears; and if you do light upon one or so, it shall not make your hair stand right up, or put you into a fit of Convulsion; but it shall be so soft significant and familiar, as if 'twere made for the very purpose. But as for the common sort of People that are addicted to this way of Expression in their Discourses, away presently to both the *Indies*, rake Heaven and Earth, down to the bottom of the Sea, then tumble over all Arts and Sciences, ransack all Shops and Ware-houses, spare neither Camp nor City, but that they will have them. So fond are such deceived ones of these same gay Words, that they count all Discourses empty, dull and cloudy, unless bespangled with these Glitterings. Nay, so injudicious and impudent together, will they sometimes be, that the *Almighty* himself is often in danger of being dishonoured by these indiscreet and horrid Metaphor-Mongers: And when they thus

blaspheme the God of Heaven, by such unhallowed Expressions, to make amends, they'll put you in, an *As it were* forsooth, or *As I may so say*; that is, they will make bold to speak what they please concerning God himself, rather than omit what they judge, tho never so false to be witty: And then they come in hobling with their lame Submission, and with their *Reverence be it spoken*. As if it were not much better to leave out what they foresee is likely to be interpreted for Blasphemy, or at least great Extravagancy, than to utter that, for which their own Reason and Conscience tells them, they are bound to lay in before-hand an Excuse.

To which may be further subjoin'd, That Metaphors, tho very apt and allowable, are intelligible but to some sorts of Men, of this or that kind of Life, of this or that Profession: For example, perhaps one Gentleman's Metaphorical Knack of Preaching comes of the Sea, and then we shall hear of nothing but *Star-board* and *Lar-board*, of *Stems*, *Sterns* and *Fore-castles*, and such like Salt-water Language: So that one
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had need take a Voyage to *Smyrna* or *Aleppo*, and very warily attend to all the Sailor's Terms, before I shall in the least understand my Teacher. Now, although such a Sermon may possibly do some good in a *Coast-Town*, yet upward into the Country, in an Inland Parish, it will do no more than *Syriack* or *Arabick*. Another he falls a fighting with his Text, and makes a Pitch'd Battle of it, dividing it into the *Right Wing* and *Left Wing*, then he *rears* it, *flanks* it, *intrenches* it, *storms* it; then he musters all again, to see what Word was lost or lam'd in the Skirmish, and so falling on again with fresh Valour, he fights backward and forward, charges through and through, Routs, Kills, Takes, and then Gentlemen, *as you were*. Now, to such of his Parish as have been in the late Wars this is not very formidable; for they do but suppose themselves at *Naseby* or *Edg-hill*, and they are not much scared at his Doctrine: But as for others, who have not had such fighting Opportunities, it is very lamentable to consider, how shivering they sit without under-

Understanding, till the Battle be over. Like instance might be easily given of many more Discourses; the Metaphorical Phrasing whereof, depending upon peculiar Arts, Customs, Trades and Professions, makes them useful and intelligible only to such who have been very well busied in such like Employments.

Another thing, *Sir*, that brings great Disrespect and Mischief upon the Clergy, and that differs not much from what went immediately before, is their packing their Sermons so full of *Similitudes*; which, all the World know, carry with them but very small force of Argument, unless there be an exact Agreement with that which is compared; of which there is very seldom any sufficient Care taken. Besides, those that are addicted to this slender way of Discourse, for the most part, do so weaken and enfeeble their Judgment by contenting themselves to understand by Colours, Features and Glimpses, that they perfectly omit all the more profitable searching into the Nature and Causes of things themselves.

selves. By which means it necessarily comes to pass, that what they undertake to prove and clear out to the Congregation, must needs be so faintly done, and with such little force of Argument, that the Conviction or Persuasion, will last no longer in the Parishioners minds, than the Warmth of those Similitudes shall glow in their Phansie. So that he that has either been instructed in some part of his Duty, or excited to the Performance of the same, not by any judicious Dependence of things, and lasting Reason, but by such faint and toyish Evidence; his Understanding upon all occasions will be as apt to be misled as ever, and his Affections as troublesome and ungovernable.

But they are not so unserviceable as usually they are ridiculous; for People of the weakest parts are most commonly over-born with these Fooleries; which, together with the great difficulty of their being prudently manag'd, must needs occasion them for the most part to be very trifling and childish. Especially, if we consider the choiceness of the Authors, out of which they
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are furnished: There is the never-to-be-commended-enough *Lycofthenes*; there is also the admirable Piece, called *The Second Part of Wits Common-wealth* (I pray mind it, it is the Second Part, not the First:) and there is besides, a Book wholly consisting of Similitudes, applied and ready fitted to most Preaching Subjects, for the help of young Beginners, who sometimes will not make them hit handsomely. 'Tis very well known, that such as are possels'd with Admiration of such Eloquence, think that they are mightily encouraged in their way by the Scripture it self: For, say they, did not our Blessed *Saviour* himself use many Metaphors and many Parables? and did not his Disciples, following his so excellent an Example, do the like, and is not this, not only warrant enough, but near upon a Command to us so for to do? If you please therefore we will see what our *Saviour* does in this case. In *St. Matthew* he tells his Disciples, that they are the *Salt of the Earth*, that they are the *Light of the World*; that they are a *City set on an Hill*: Furthermore, he tells his Apostles,

Apostles, that *he sends them forth as Sheep in the midst of Wolves*, and bids them therefore, *be as wise as Serpents, and harmless as Doves*. Now, are not all these things plain and familiar, even almost to Children themselves, that can but taste and see; and to men of the Lowest Education, and Meanest Capacities?

I shall not here insist upon those special and admirable Reasons for which our Saviour made use of so many Parables: only thus much is needful to be said, namely, that they are very much mistaken, that from hence think themselves tolerated to turn all the World into frivolous and abominable Similitudes. As for our Saviour when he spoke a Parable, he was pleased to go no further than the Fields, the Sea-shore, a Garden, a Vineyard, or the like; which are things, without the Knowledge whereof, scarce any Man can be supposed to live in this World. But as for our Metaphorical and Similitudemen of the Pulpit, these things to them are too still and languid: they do not rattle and rumble: These lie too near
home,

home, and within Vulgar Kenn : There is little on this side the Moon that will content them : Up presently to the *Primum-mobile*, and the Trepidation of the Firmament : Dive into the Bowels and hid Treasures of the Earth : Dispatch forthwith for *Peru* or *Jamaica*; a Town-bred or Country-bred Similitude, it is worth nothing ! 'Tis reported of a Tree growing upon the Bank of Euphrates, the Great River Euphrates, that it brings forth an Apple, to the Eye very fair and tempting, but inwardly it is fill'd with nothing but uselefs and deceitful Dust : even so, Dust we are, and to Dust we must all go. Now, what a lucky Discovery was this, that a Man's Body should be so exactly like an Apple ? And I will assure you that this was not thought on till within these few Years. And I am afraid too, he had a kind of a hint of this from another, who had formerly found out that a Man's Soul was like an Oyster ; For, says he, in his Prayer, *Our Souls are constantly gaping after thee, O Lord, yea verily, our Souls do gape, even as an Oyster gapeth.* It seems pretty hard, at first sight,

to bring into a Sermon all the Circles of the Globe, and all the frightful Terms of *Astronomy*. But I'll assure you, *Sir*, it is to be done, because it has been; but not by every Bungler and Text-divider, but by a Man of great Cunning and Experience. There is a place in the Prophet *Malachi*, where it will do very neatly, and that is Chap. 4. vers. 2. *But unto you that fear my name, shall the Sun of Righteousness arise with healing in his wings.* From which words in the first place, it plainly appears, that our *Saviour* passed through all the twelve Signs of the *Zodiack*: And more than that too, all proved by very apt and familiar places of Scripture. First then, our *Saviour* was in *Aries*; or else what means that of the Psalmist? *The Mountains skipped like Rams, and the little Hills like Lambs.* And again, that in the second of the *Kings* Chap. 3. vers. 4. *And Mesha King of Moab was a Sheep-master, and rendered unto the King of Israel an hundred thousand Lambs: and what follows? and an hundred thousand Rams, with the wool. Mind it, it was the King of Israel.* In like manner was he
in

in *Taurus*, *Pfal.* 22. 12. *Many Bulls of have compassed me : Strong Bulls of Bashan have beset me round.* They were not ordinary Bulls : They were compassing Bulls, they were besetting Bulls, they were strong Bashan Bulls. What need I speak of *Gemini* ? Surely you cannot but remember *Jacob* and *Esau*, *Gen.* 25, 24. *And when her days to be delivered were fulfilled, behold there were Twins in her womb.* Or of *Cancer* ? when as the *Psalmist* says so plainly : *What ailed thee, O thou Sea, that thou fleddest ? thou Jordan, that thou wast driven back ?* Nothing more plain. It were as easie to shew the like in all the rest of the Signs : But instead of that, I shall rather chuse to make this one Practical Observation : That the Mercy of God to Mankind in sending his Son into the World, was a very *Signal* Mercy : it was *Zodial* Mercy. I say, it was truly *Zodiacal* : For *Christ* keeps within the *Tropicks* : He goes not out of the *Pale* of the Church. But yet he is not always at the same Distance from a Believer : Sometimes he withdraws himself into the *Apogæum* of *Doubt*, *Sorrow*,
and

and Despair, but then he comes again into the Perigaum of Joy, Content, and Assurance: But as for Heathens and Unbelievers, they are all Artick and Antartick Reprobates. Now when such Stuff as this (as sometimes it is) is vented in a poor Parish, where People can scarce tell what day of the Month it is by the *Almanack*, how seasonable and favoury it is likely to be? It seems also not very easie, for a Man in his Sermon to learn his Parishioners how to dissolve Gold: of what and how the Stuff is made. Now, to ring the Bells and call the People on purpose together, would be but a blunt Business; but to do it neatly and when no body look'd for it, that's the Rarity and Art of it. Suppose then, that he takes for his Text that of St. *Matthew*, *Repent ye for the Kingdom of God is at hand*. Now, tell me, *Sir*, do you not perceive the Gold to be in a dismal Fear, to curl and quiver at the first Reading of these Words. It must come in thus, *The Blots and Blurs of your Sins must be taken out by the Aqua-fortis of your Tears: To which Aqua-fortis if you put*
E
a fifth

a fifth part of Sal-Almoniack, and set them in a gentle heat, it makes Aqua-Regia, which dissolves Gold. And now 'tis out. Wonderful are the things that are to be done by the helps of Metaphors and Similitudes ! And I'll undertake, that with a little more pains and consideration, out of the very same Words, he could have taught the People how to make Custards and Marmalade, or to stew Prunes. But pray, why the *Aqua-fortis* of Tears ? For, if it so falls out, that there should chance to be neither *Apothecary* nor *Druggist* at Church, there's an excellent Jest wholly lost. Now, had he been so considerate, as to have laid his Wit in some common and intelligible Material : for example, had he said that the *Blots of Sin*, will be easily taken out *by the Soap of Sorrow, and the Fullers-Earth of Contrition* ; then possibly the Parson and the People might all have admired one another. For there is many a Good-wife that understands very well all the Intrigues of Pepper, Salt, and Vinegar, who knows not any thing of the All-powerfulness of *Aqua-fortis*,

fortis, how that it is such a spot-removing Liquor. I cannot but consider with what Understanding the People sighed and cryed, when the Minister made for them this Metaphysical Confession, *Omnipotent All ; Thou art only : Because thou art All, and because thou only art : As for us, we are not, but we seem to be, and only seem to be ; because we are not : for we are but Mites of Entity, and Crumbs of Something ; and so on . As if a Company of Country People were bound to understand Suarez, and all the School-Divines.*

And as some are very High and Learned in their Attempts ; so others there be who are of somewhat too mean and dirty Imaginations. Such was he, who goes by the Name of *Parson Slip-stocking* : Who preaching about the Grace and Assistance of God ; and that of our selves we are able to do nothing ; advised his Beloved to take him in this plain Similitude. *A Father calls his Child to him, saying, Child pull off this Stocking : The Child mightily joyful, that it should pull off Father's Stocking, takes hold of the Stocking, and tuggs, and pulls, and sweats, but*

to no purpose ; for Stocking stirs not, for it is but a Child that pulls : Then the Father bids the Child to rest a little, and try again ; so then the Child sets on again, tuggs again, and pulls again, and sweats again, but no Stocking comes ; for Child is but Child still : Then at last the Father, taking pity upon his Child, puts his hand behind, and slips down the Stocking, and off comes the Stocking : Then how does the Child rejoyce ? for Child hath pull'd off Father's Stocking. Alas, poor Child ! it was not Child's Strength, it was not Child's Sweating, that got off the Stocking, but it was the Father's Hand behind that slipt down the Stocking. Even so—— Not much unlike to this was he, that preaching about the Sacrament and Faith, makes Christ a Shop-keeper ; telling you, that Christ is a Treasury of all Wares and Commodities. And therefore, opening his wide Throat, cries aloud, Good People, what do you lack ? what do you buy ? will you buy any Balm of Gilead, any Eye-salve, any Myrrh, Aloes or Cassia ? Shall I fit you with a Robe of Righteousness, or with a white Garment ? See here ! what is it you want ? Here's a very choice Armory : shall I shew

I shew you an Helmet of Salvation, a Shield or a Breast-plate of Faith? Or will you please to walk in, and see some Precious Stones? a Jasper, a Saphyre, or a Chalcedonit? Speak, what do you buy? Now, for my part, I must needs say, and I much phansie I speak the mind of thousands, that it had been much better for such an imprudent and ridiculous Bawler as this, to have been condemned to have cryed Oysters or Brooms, than to discredit after this unsanctified rate, his Profession and our Religion.

It would be an endless thing, *Sir*, to count up to you all the Follies, for an hundred years last past, that have been Preached and Printed of this kind. But yet I cannot omit that of the famous *Divine*, in his time, who advising the People in days of danger to run unto the Lord, tells them, *that they cannot go to the Lord, much less run without feet: There be therefore two Feet to run to the Lord, Faith and Prayer: 'Tis plain that Faith is a Foot, for by Faith we stand, 2 Cor. 1. 24. therefore by Faith we must run to the Lord who is faithful. The second is Prayer, a spiritual Leg to bear us thither:*

thither : Now, that Prayer is a Spiritual Leg, appears from several Places of Scripture ; as from that of Jonah, speaking of coming, chap. 2. vers. 7. And my Prayer came unto thy holy Temple : And likewise from that of the Apostle , who says, Heb 4. 16. Let us therefore go unto the throne of Grace : Both intimating that Prayer is the Spiritual Leg, there being no coming nor going to the Lord without the Leg of Prayer. He further adds, Now, that these Feet may be able to bear us thither, we must put on the Hose of Faith ; for the Apostle says, our Feet must be shod with the Preparation of the Gospel of Peace. The truth of it is, the Author is somewhat obscure : For, at first, Faith was a Foot ; by and by it is a Hose ; and at last it proves a Shoe. If he had pleased, he could have made it any thing.

Neither can I let pass that of a later Author : who telling us , *It is Goodness by which we must ascend to Heaven ; and that Goodness is the Milky-way to Jupiter's Pallace ;* could not rest here, but must tell us further, that to strengthen us in our journey, we must not take Morning

ning Milk, but Morning Meditations; fearing, I suppose, lest some People should mistake, and think to go to Heaven by eating now and then a Mess of Morning Milk, because the way was Milky.

Neither ought that to be omitted, not long since, Printed, upon those words of S. John, *These things I write unto you, that you sin not.* The Observation is, That it is the purpose of the Scripture to drive Men from Sin. *These Scriptures contain Doctrines, Precepts, Promises, Threatnings and Histories.* Now, says he, *take these five smooth Stones, and put them into the Scrip of the Heart, and throw with the Sling of Faith, by the Hand of a Strong Resolution, against the Forehead of Sin, and we shall see it, like Goliah, fall before us.*

But I shall not trouble you any further upon this subject; but, if you have a mind to hear any more of this Stuff, I shall refer you to the learned and judicious Author of the *Friendly Debates*; who particularly has at large discovered the intolerable Fooleries of this way of talking. I shall only add thus much;

that such as go about to fetch Blood into their pale and lean Discourses, by the help of their brisk and sparkling Similitudes, ought well to consider whether their Similitudes be true. I am confident, *Sir*, you have heard it many and many a time (or if need be I can shew you't in a Book) that when the Preacher happens to talk, how that the things here below will not satisfy the Mind of Man; then comes in the *round World, which cannot fill the triangular Heart of Man*: Whereas every Butcher knows, that the Heart is no more triangular, than an ordinary Pear, or a Childs Top: But because *Triangular* is a hard Word, and perhaps a Jest, therefore People have stoln it one from another, these two or three hundred Years; and for ought I know much longer; for I cannot direct to the first Inventor of the Phanse.

In like manner they are to consider, what things either in the Heaven or belonging to the Earth, have been found out by experience to contradict what has been formerly allowed of. Thus, because some antient *Astronomers* had
observed,

observed, that both the Distances, as well as the Revolutions of the Planets, were in some Proportion or Harmony one to another; therefore People that abounded more with Imagination than Skill, presently phanſi'd the *Moon*, *Mercury* and *Venus* to be a kind of Violins or Trebles to *Jupiter* or *Saturn*; and that the *Sun* and *Mars* supply'd the room of Tenors; the *Primum Mobile* running Division all the time. So that one could scarce hear a Sermon, but they must give you a touch of the *Harmony of the Spheres*. Thus, Sir, you shall have 'em take that of St. Paul, about *Faith*, *Hope* and *Charity*; and instead of a sober instructing the People in those eminent and excellent Graces, they shall only ring you over a few Changes upon the three words: crying, *Faith*, *Hope* and *Charity*; *Hope*, *Faith* and *Charity*; and so on. And when they have done their Peal, they shall tell you, that *this is much better than the Harmony of the Spheres*.

At other times I have heard a long Chyming only between two Words; as suppose *Divinity* and *Philosophy*, or *Revelation*

lation and Reason; setting forth with Revelation first: Revelation is a Lady, Reason an Handmaid. Revelation's the Esquire, Reason the Page. Revelation's the Sun, Reason's but the Moon. Revelation is Manna, Reason's but an Acorn. Revelation a Wedge of Gold, Reason a small piece of Silver. Then by and by Reason gets it and leads it away, Reason indeed is very good, but Revelation is much better. Reason is Counsellour, but Revelation is the Law-giver. Reason is a Candle, but Revelation is the Snuffer. Certainly those People are possess'd with a very great Degree of Dulness, who living under the means of such enlightning Preaching, should not be mightily settled in the right Notion, and true bounds of Faith and Reason.

Not less ably, methought, was the Difference between the Old Covenant and New, lately determined, *The Old Covenant was of Works, the New Covenant of Faith. The Old Covenant was by Moses, the New by Christ. The Old was heretofore, the New afterwards. The Old was first, the New was second. Old things are passed away, behold all things are become*
new.

new. And so the Business was fundamentally done.

I shall say no more upon this subject but this one thing, which relates to what was said a little before: He that has got a Set of Similitudes, calculated according to the old Philosophy, and *Ptolomey's* Systeme of the World, must burn his Common-place-book, and go a gleanings for new ones: It being much more gentile and warrantable, to take a Similitude from the *Man in the Moon*, than from *Solid Orbs*: for though few people do absolutely believe that there is any such eminent Person there, yet the thing is possible, whereas the other is not.

I have now done, *Sir*, with that imprudent way of speaking by Metaphor and Similitude. There be many other things commonly spoken out of the Pulpit, that are much to the Disadvantage and Discredit of the Clergy, that ought also to be briefly hinted. And that I may the better light upon them, I shall observe their Common Method of Preaching.

Before

Before the Text be divided a *Preface* is to be made: And it is a great chance, if, first of all, the Minister does not make his Text to be like something or other. For example: One he tells you, *And now (methinks) my Text, like an Ingenious Picture, looks upon all here present; in which both Nobles and People may behold their Sin and Danger represented.* This was a Text out of *Hosea*. Now, had it been out of any other place of the Bible, the Gentleman was sufficiently resolved, to make it like an ingenious Picture. Another taking (perhaps) the very same Words, says, *I might compare my Text to the Mountain of Bethel, where the Lord disports himself like a young Hart, or a pleasant Roe amongst the Spices.* Another Man's Text is like the Rod of Moses, to divide the Waves of Sorrow; or, like the Mantle of Elijah, to restrain the swelling Floods of Grief. Another gets to his Text thus, *As Solomon went up six steps to come to the great Throne of Ivory; so must I ascend six degrees to come to the high top-meaning of my Text.* Another thus, *As Deborah arose and went along with*

with Barak to Kadesh; so, if you will go along with him, and call in at the third Verse of this Chapter, he will shew you the meaning of his Text.

Another he phancies his Text to be extraordinarily like an Orchard of Pomgranates; or like St. Matthew sitting at the receipt of Custom; or like the Dove that Noah sent out of the Ark. I believe there are above forty places of Scripture that have been like Rachel and Leah: and there is one in Genesis, as I well remember, that is like a pair of Compasses stradling: and if I be not much mistaken, there is one somewhere else, that is like a man going to Jericho.

Now, Sir, having thus made the way to the Text, as smooth and plain as any thing; with a Preface perhaps from Adam; though his business lie at the other end of the Bible: In the next place he comes to divide the Text.

— *Hic Labor, hoc Opus.*

*Per varios casus, per tot discrimina rerum.
Silvestrem tenui —*

Now

Now off come the Gloves, and the Hands being well chafed, he shrinks up his shoulders, and stretches forth himself as if he were going to cleave a Bullock's Head, or rive the Body of an Oak. But we must observe, that there is a great difference of Texts. For all Texts come not *asunder* alike : For sometimes the Words naturally *fall asunder* ; sometimes they *drop asunder* ; sometimes they *melt* ; sometimes they *untwist* ; and there be some Words so willing to be parted, that they *divide themselves*, to the great ease and rejoicing of the Minister. But if they will not easily come in pieces, then he falls to hacking and hewing, as if he would make all fly into shivers. The Truth of it is, I have known, now and then, some knotty Texts, that have been divided seven or eight times over, before they could make them *split* handsomely, according to their mind.

But then comes the Joy of Joys, when the parts *jingle*, or begin with the same Letter ; and especially if in *Latin* O how it tickled the *Divider*, when he had got his Text into these two excellent

lent Branches ; *Accusatio vera : Commi-
natio severa.* A Charge full of Verity: a
Discharge full of Severity. And I'll war-
rant you that did not please a little,
*duplex miraculum ; miraculum in modo, and
miraculum in nodo.* But the luckiest that
I have met withal, both for Wit, and
keeping the Letter, is upon those words
of St. *Matthem*, Chap. 12. Ver. 43, 44,
45. *When the unclean Spirit is gone out of
a Man, he walketh through dry places, seek-
ing rest and finding none : Then he saith I
will return, &c.* In which Words all
these strange things were found out.
First, there was a Captain and a Castle.
Do you see, Sir, the same Letter?
Then there was an *Ingress* and *Egress* ;
and a *Regress* or *Re-ingress*. Then there
was *Unroosting* and *Unresting*. Then
there was *Number* and *Name*, *Manner*
and *Measure*, *Trouble* and *Trial*, *Resolu-
tion* and *Revolution*, *Assaults* and *Assassi-
nation*, *Voidness* and *Vacuity*. This was
done at the same time, by the same
Man : But, to confess the truth of it,
'twas a good long Text, and so he had
the greater advantage.

But

But for a short Text, that certainly was the greatest *Break* that ever was; which was occasioned from those words of St. *Luke* Chap. 23. Ver. 28. *Weep not for me, weep for your selves*, or as some read it, *but weep for your selves*. It is a plain case, Sir, here are but eight Words, and the business was so cunningly ordered that there sprung out eight Parts: *Here are*, says the Doctor, *eight Words, and eight Parts*. 1. *Weep not*. 2. *But weep*. 3. *Weep not, but weep*. 4. *Weep for me*. 5. *For your selves*. 6. *For me, for your selves*. 7. *Weep not for me*. 8. *But weep for your selves*. That is to say, *North, North and by East, North North East, North East and by North, North East, North East and by East, East North East, East and by North, East*.--- Now, it seems not very easie to determine which has obliged the World, he that found out the *Compass*, or he that divided the forementioned Text: But I suppose the Cracks will go generally upon the *Doctor's* side; by reason what he did, was done by undoubted Art, and absolute Industry; but as for the other, the common report is, that it was found out by

by meer foolish Fortune. Well, let it go how it will, questionless, they will be both famous in their way, and honourably mentioned to Posterity.

Neither ought he to be altogether slighted who taking that of *Gen. Chap. 48. Ver. 2.* for his Text, *viz. And one told Jacob, and said, Behold, thy Son Joseph cometh unto thee;* presently perceived, and made it out to the People, that *his Text was a spiritual Dial.* For, says he, *here be in my Text twelve Words, which do plainly represent the twelve Hours. Twelve Words: And one told Jacob, and said, thy Son Joseph cometh unto thee. And here is, besides Behold, which is the Hand of the Dial, that turns and points at every Word in the Text. And one told Jacob, and said, Behold thy Son Joseph cometh unto thee. For it is not said, Behold Jacob or Behold Joseph: But it is, and one told Jacob, and said, Behold, thy Son Joseph cometh unto thee. That is to say, behold And. behold one. behold told. behold Jacob. again behold and. behold said. (and also) behold Behold, &c. Which is the reason that the word behold is placed in the middle of the other twelve words, indifferently pointing at each word.*

Now, as it needs must be one of the Clock, before it can be two or three; so I shall handle the word *And* the first word in the Text, before I meddle with the following. And one told Jacob: *This Word And* is but a Particle, and a small one: but small things are not to be despised: St. Matth. chap. 18. ver. 10. Take heed that you despise not one of these little ones. For this *And* is as the Tacks and Loops amongst the Curtains of the Tabernacle. The Tacks put into the Loops did couple the Curtains of the Tent, and sew the Tent together: So this particle *And* being put into the Loops of the words immediately before the Text, does couple the Text to the foregoing Verse, and sews them close together.

I shall not trouble you, Sir, with the rest; being much after this witty rate, and to as much purpose. But we'll go on if you please, Sir, to the cunning Observations, Doctrines, and Inferences that are commonly made and rais'd from places of Scripture.

One he takes that for his Text, *Psal.* 68. ver. 3. *But let the Righteous be glad.* From whence he raiseth this Doctrine, That there is a Spirit of singularity in
the

the Saints of God. But let the Righteous. A Doctrine, I'll warrant him, of his own raising; it being not very easie for any body to prevent him.

Another, he takes that of *Isa. chap. 41, ver. 14, 15. Fear not thou Worm Jacob, &c. thou shalt thresh the Mountains* ——— Whence he observes, That the Worm Jacob was a Threshing-Worm.

Another that of *Gen. chap. 44. ver. 1. And he commanded the Steward of the House, saying, Fill the Mens Sacks with Food as much as they can carry: And makes his Note from the words; that great Sacks, and many Sacks, will hold more than few Sacks, and little ones. For look, says he, how they came prepar'd with Sacks and Beasts, so they were sent back with Corn: The greater and the more Sacks they had prepared, the more Corn they carry away; if they had prepared but small Sacks, and a few, they had carried away the less: Verily and extraordinarily true.*

Another, he falls upon that of *Isa. chap. 58. ver. 5. Is it such a Fast that I have chosen? A day for a man to afflict his soul? Is it to bow down his head like a*

Bulrush. The Observation is, that *Repentance for an hour, or a day, is not worth a Bulrush.* And there, I think he hit the Business.

But of these, Sir, I can shew you a whole Book-full, in a Treatise called *Flames and Discoveries*: consisting of very notable and extraordinary things, which the inquisitive *Author* had privately observed, and discovered, upon reading the *Evangelists*. As for example: Upon reading that of *St. John* chap. 2. v. 15. *And when he had made a scourge of small Cords, he drove them all out of the Temple:* This prying Divine makes these Discoveries. I discover, says he, in the first place, that in the Church or Temple, a scourge may be made: And when he had made a scourge. Secondly, that it may be made use on: He drove them all out of the Temple. And it was a great chance, that he had not discovered a third thing, and that is, that the scourge was made before it was made use of. Upon *Matth.* chap. 4. ver. 25. *And there followed him great Multitudes of People from Galilee.* I discover, says he, when Jesus prevails with us, we shall soon leave our Galilees. I discover also, says he, a great
Miracle,

Miracle, viz. That the way after Jesus being strait, that such a Multitude should follow him. Matth. chap. 5. ver. 1. And seeing the Multitude, he went up into a Mountain: Upon this he discovers several very remarkable things: First, he discovers, that Christ went from the Multitude. Secondly, That it is safe taking warning at our Eyes; for seeing the Multitude he went up. Thirdly, It is not fit to be always upon the plains and flats with the Multitude; but if we be risen with Christ, to seek those things that are above. He discovers also very strange things from the latter part of the Verse: And when he was set, his Disciples came unto him. 1. Christ is not always in motion: and when he was set. 2. He walks not on the Mountain, but sits. and when he was set. From whence also, in the third place, he advises People, That when they are teaching, they should not move too much, for that is to be carried to and fro, with every wind of Doctrine: Now, certainly never was this place of Scripture more seasonably brought in. Now, Sir, if you be for a very short and witty Discovery, let it be upon that of St. Matth. chap. 6. ver. 27. Which

of you by taking thought, can add one Cubit more unto his Stature? The Discovery is this, That whilst the Disciples were taking thought for a Cubit, Christ takes them down a Cubit lower. Notable also are two Discoveries, made upon St. Matth. chap. 8. ver. 1. When he came down from the mountain, great Multitudes followed him. 1. That Christ went down as well as went up; when he came down from the Mountain. 2. That the Multitude did not go hail fellow well met with him, nor before him: For, great Multitudes followed him. I love with all my heart, when People can prove what they say: For there be many that will talk of their Discoveries and Spiritual Observations, and when all comes to all, they are nothing but pitiful Guesſes, and slender Conjectures. In like manner that was no contemptible Discovery that was made upon St. Matth. chap. 8. ver. 19. And a certain Scribe came and said, Master, I will follow thee whereſoever thou goeſt. A [thou] ſhall be follow'd more than a [that:] I will follow thee whereſoever thou goeſt. And in my opinion, that was not altogether amiſs, upon St. Matth. chap. 11. ver. 2. Now
when

when John had heard in the Prison the Works of Christ, he sent two of his Disciples. Some also possibly may not dislike that upon St. Luke chap. 12. ver. 35. *Let your Loins be girded. I discover,* says he, *there must be a holy girding and trussing up for Heaven.* But I shall end all with that very politick one, that he makes upon St. Matth. chap. 12. ver. 47. *Then one said unto him, Behold thy Mother and thy Brethren stand without, desiring to speak with thee. But he answered and said, who is my Mother? and who are my Brethren? I discover now,* says he, *that Jesus is upon business.* Doubtless, this was one of the greatest Discoverers of hidden Mysteries, and one of the greatest Pryers into Spiritual Secrets, that ever the World was owner of. It was very well that he happened upon the Godly Calling, and no secular Employment; or else, in good truth, down had they all gone, *Turk, Pope, and Emperour*; for he would have discovered them one way or other, every Man.

Not much unlike to these wonderful Discoverers are they, who chusing to preach upon some *Point in Divinity.*

shall purposely avoid all such plain Texts, as might give them very just occasion to discourse upon their intended Subject, and shall pitch upon some other places of Scripture, which no Creature in the World but themselves did ever imagine that which they offer to be therein designed. My meaning, *Sir*, is this: Suppose you have a mind to make a Sermon concerning *Episcopacy*, (as in the late times there was several occasions for it) you must by no means take any place of Scripture that proves or favours that kind of *Ecclesiastical Government*: For then the Plot will be discovered, and the People will say to themselves, we know where to find you, you intend to preach about *Episcopacy*. But you must take that of the *Acts*, chap. 16. ver. 30. *Sirs, What must I do to be saved?* An absolute place for *Episcopacy*, that all former Divines had idely overlook'd: For, *Sirs*, being in the Greek which is to say, in true and strict Translation; *Lords, what more plain than that of old, Episcopacy was not only the acknowledged Government; but that Bishops were formerly Peers of the Realm, and so ought to sit in the House*

House of Lords ? Or, suppose that you have a mind to commend to your People Kingly Government ; you must not take any place that is plainly to the purpose, but that of the Evangelist, Seek first the Kingdom of God. From which Words the Doctrine will plainly be, That Monarchy or Kingly Government is most according to the mind of God. For it is not said, seek the Parliament of God, the Army of God, or the Committee of Safety of God ; but it is, Seek the Kingdom of God. And who could expect less ? Immediately after this the King came in, and the Bishops were restored. Again, Sir, because I would willingly be understood, suppose you design to preach about Election and Reprobation : As for the eighth Chapter to the Romans, that's too too well known : But there's a little private place in the Psalms that will do the business as well, Psal. 90. ver. 19. In the multitude of my thoughts within me, thy comforts delight my Soul. The Doctrine which naturally flows from the Words, will be, That amongst the multitude of Thoughts, there is a great thought of Election and Reprobation. And then away with the point

point according as the Preacher is inclined. Or, suppose lastly, that you were not fully satisfied that *Pluralities* were lawful or convenient: May I be so bold, Sir, I pray what Text would you chuse to preach upon against *Non-residents*? Certainly nothing ever was better pick'd than that of St. *Matth.* chap. 1. ver. 2. *Abraham begat Isaac.* A clear place against *Non-residents*: For had *Abraham* not resided, but discontinued from *Sarah* his Wife, he could never have begot *Isaac*.

But it is high time, Sir, to make an end of their Preaching, lest you be as much tired with the Repetition of it, as the people were little benefited when they heard it, I shall only mind you, Sir, of one thing more, and that is, the ridiculous, senseless and unintended use, which many of them make of *Concordances*. I shall give you but one Instance of it, although I could furnish you with an hundred printed ones. The Text, Sir, is this, *Galat.* chap. 6. ver. 15. *For in Christ Jesus neither Circumcision nor Uncircumcision availeth any thing, but a new Creature.* Now, all the World know the Meaning of this
to

to be, that let a Man be of what Nation he will, *Jew* or *Gentile*, if he amends his Life, and walks according to the Gospel, he shall be accepted with God. But this is not the way that pleases them : They must bring into their Sermon, to no purpose at all, a vast Heap of Places of Scripture (which the *Concordance* will furnish them with) where the word *new* is mentioned : and the Observation must be, That *God is for new things ; God is for a new Creature.* St. *John* chap. 19. ver. 41. *Now in the place where he was crucified, there was a Garden ; and in the Garden a new Sepulchre, wherein was never man yet laid ; there laid they Jesus.* And again, St. *Mark* chap. 16. ver. 17. *Christ* tells his Disciples, That they that are true Believers shall cast out Devils, and speak with *new Tongues.* And likewise the Prophet teaches us, *Isa.* chap. 42. ver. 10. *Sing unto the Lord a New Song, and his praise unto the end of the Earth.* Whence it is plain, that *Christ* is not for *Old things* ; he is not for an *Old Sepulchre* ; he is not for *Old Tongues* ; he is not for an *Old Song* ; he is not for an *Old Creature* ; *Christ* is for the *New Creature* :
Circumcision

Circumcision and Uncircumcision availeth nothing, but the New Creature. And what do we read concerning *Sampson*, *Judg.* 15. 15. Is it not, that he slew a thousand of the *Philistines* with one *New Jaw-bone*? An old one might have killed its Tens, its Twenties, its Hundreds; but it must be a *New Jaw-bone* that's able to kill a thousand. God is for the *New Creature*.

But may not some say, is God altogether for *new things*? How comes it about then that the Prophet says, *Isa.* chap. 1. ver. 13, 14. *Bring no more vain Oblations, &c. your New-Moons and your appointed Feasts my Soul hateth*? And again, what means that, *Deut.* chap 32. ver. 17, 19 *They sacrificed unto Devils; and to New Gods, whom they knew not; to New Gods that came newly up: And when the Lord saw it he abhorred them*? To which I answer; that God indeed is not for *New-Moons*, nor for *New-Gods*; but, excepting *Moons* and *Gods*, he is for new things: God is for the *New Creature*.

It is possible, *Sir*, that Some-body, besides your self, may be so vain as to read this Letter; and they may perhaps tell you, that there be no such silly and useless People as I have described;
bed;

bed ; and if there be, there be not above two or three in a County ; or should there be more , it is no such complaining matter , seeing that the same happens in other Professions, in *Law* or *Physick* : In both which, there be many a Contemptible Creature.

Such therefore as these may be pleased to know, that if there had been need , I could have told them either the *Book* and very *Page*, almost of all that has been spoken about Preaching ; or else the *when* and *where* , and the *Person* that preached it.

As to the second , *viz.* That the Clergy are all mightily furnished with Learning and Prudence, except Ten, Twenty or so ; I shall not say any thing my self, because a very great Scholar of our Nation shall speak for me, who tells us, *That such Preaching as is usual, is a hindrance of Salvation, rather than the means to it.* And what he intends by *usual*, I shall not here go about to explain.

As to the last, I shall also in short answer, That if the Advancement of true Religion, and the eternal Salvation of a Man, were no more considerable
than

than the Health of the Body, and the security of his Estate, we need not be more solicitous about the Learning and Prudence of the *Clergy*, than of the *Lawyers* and *Physicians*: But being we believe it to be otherwise, surely we ought to be more concerned for the Reputation and Success of the one than of the other.

I come now, *Sir*, to the second Part that was designed, *viz.* the *Poverty* of some of the *Clergy*: By whose mean Condition, their sacred Profession is much disparaged, and their Doctrine undervalued.

What large Provisions of old, God was pleased to make for the *Priesthood*, and upon what reasons, is easily seen to any one that looks but into the *Bible*. The *Levites*, it is true, were left out in the Division of the Inheritance; not to their Loss but to their great temporal Advantage: for whereas, had they been common Sharers with the rest, a Twelfth part only would have been their just Allowance, God was pleased to settle upon them a Tenth: and that without any Trouble or Charge of Tillage: Which made their
Portion

Portion much more considerable than the rest.

And as this provision was very bountiful, so the reasons, no question, were very divine and substantial; Which seem chiefly to be these two.

First, that the *Priesthood* might be altogether at leisure for the service of of God, and that they of that Holy Order might not be distracted with the Cares of the World, and interrupted by every Neighbour's Horse or Cow, that breaks their Hedges or shackles their Corn: But that living a kind of Spiritual Life, and being removed a Little from all Worldly Affairs, they might always be fit to receive Holy Inspirations, and always ready to search out the Mind of God, and to advise and direct the People therein. Not as if this divine Exemption of them from the Common Troubles and Cares of this Life, was intended as an Opportunity of Luxury and Laziness, for certainly there is a Labour besides digging: And there is a true Carefulness without following the Plough, and looking after their Cattel. And such was the Employment of those Holy Men

Men of old : their Care and Business was to please God , and to charge themselves with the Welfare of all his People : Which thing he that does with a good and satisfied Conscience , I'll assure you, he has a Task upon him, much beyond them that have for their care, their hundreds of Oxen, and five hundreds of Sheep.

Another Reason that this large Allowance was made to the *Priests*, was, that they might be enabled to relieve the Poor, to entertain Strangers, and thereby to encourage People in the Ways of Godliness : For they being in a peculiar manner the Servants of God, God was pleased to entrust in their hands a Portion more than ordinary of the Good things of the Land, as the safest Store-House and Treasury for such as were in Need. That in all Ages therefore, there should be a continued tolerable Maintenance for the Clergy ; the same Reasons, as well as many others, make us think to be very necessary. Unless they'll count Money and Victuals to be only Types and Shadows, and so to cease with the Ceremonial Law.

For

For where the *Ministry* is pinch'd, as to the tolerable conveniencies of this Life, the chief of his care and time must be spent not in an impertinent considering what Texts of Scripture will be most useful for his Parish, what Instructions most seasonable, and what Authors best to be consulted : But the chief of his thoughts, and his main business must be to study how to live that week ? where he shall have Bread for his Family ? Whose Sow has lately Pigg'd ? Whence will come the next rejoicing Goose, or the next cheerful Basket of Apples ? How far to *Lammas*, or *Offerings* ? When shall we have another Christening and Cakes, and who is likely to marry or die ? These are very seasonable considerations, and worthy of a man's thoughts. For a Family can't be maintain'd by Texts and Contexts : And the Child that lies crying in the Cradle, will not be satisfied without a little Milk, and perhaps Sugar, though there be a small *German System* in the House.

But suppose he does get into a little hole over the Oven, with a Lock to it, call'd his *Study*, towards the latter end of the week (for you must know, Sir, there are very few Texts of Scripture, that

can be divided, at soonest, before *Friday* night; and some there be that will never be divided. but upon *Sunday* morning, and that not very early, but either a little before they go, or in going to Church:) I say, suppose the Gentleman gets thus into his Study: one may very near guess, what is his first thought when he comes there, *viz.* that the last Kilderkin of Drink is near departed; and that he has but one poor single Groat in the House, and there's Judgment and Execution ready to come out against it, for Milk and Eggs. Now, Sir, can any man think that one thus rack'd, and tortured, can be seriously intent half an hour to contrive any thing that might be of real advantage to his people? Besides, perhaps that week he has met with some dismal crosses and undoing misfortunes. There was a scurvy condition'd Mole that broke into his Pasture, and plough'd up the best part of his Glebe: and a little after that, came a couple of spiteful ill favour'd Crows, and tramp'd down the little remaining Grass: Another day, having but four Chickens, sweep comes the Kite, and carries away the fattest and hopefullest of all the Brood. Then after all this
came

came the Jack-Daws and Starlings (idle Birds that they are !) and they scattered and carried away from his thin thatch'd House, forty or fifty of the best Straws: And to make him compleatly unhappy, after all these afflictions, another day, that he had a pair of Breeches on, coming over a perverse Stile , he suffered very much in carelessly lifting over his Leg. Now, what Parish can be so inconsiderate and unreasonable , as to look for any thing from one; whose phansie is thus check'd, and whose understanding is thus ruffled and disordered. They may as soon expect comfort and consolation from him that lies rack'd with the Gout and Stone, as from a *Divine* thus broken and shatter'd in his Fortunes.

But we'll grant, that he meets not with any of these such frightful disasters, but that he goes into his Study with a Mind as calm as the Evening : For all that, upon *Sunday*, we must be content even with what God shall please to send us. For as for *Books*, he is (for want of money) so moderately furnish'd, that except it be a small *Geneva* Bible, so small, as it will not be desired to lie open of it self, together with a certain *Concordance* there-

unto belonging; as also a Book for all kind of *Latin* Sentences, called *Polyanthæa*, with some Exposition upon the *Catechism* (a Portion of which is to be got by heart, and to be put off for his own;) and perhaps Mr. *Caryl* upon *Pineda*, Mr. *Dod* upon the Commandments, and Mr. *Clark's* Lives of famous men, both in Church and State; such as Mr. *Carter* of *Normich*, that uses to eat such abundance of Pudden: Besides, I say, these, there is scarce any thing to be found but a budget of old stitch'd Sermons, hung up behind the door, with a few broken Girts, two or three yards of Whipcord, and perhaps a Saw and a Hammer, to prevent dilapidations. Now, what may not a *Divine* do, though but of ordinary Parts, and unhappy Education, with such learned helps and assistances as these? No Vice surely durst stand before him, and Here-sie affront him.

And furthermore, Sir, it is to be considered, that he that is but thus meanly provided for, it is not his only infelicity that he has neither Time, Mind, nor Books, to improve himself for the inward benefit and satisfaction of his People, but also that he is not capable of doing

ing that outward good amongst the needy, which is a great Ornament to that holy Profession, and a considerable advantage towards the having his Doctrine believed and practised in a degenerate World. And that which augments the misery, whether he be able or not, it is expected from him. If their comes a *Brief* to *Town*, for the *Minister* to cast in his Mite, will not satisfy, unless he can create six pence or a shilling to put into the Box, for a stale to decoy in the rest of the Parish: Nay, he that has but twenty or thirty pounds *per annum*, if he bids not up as high as the best in the Parish in all acts of Charity, he is counted carnal and earthly minded, only because he durst not coin, and cannot work Miracles. And let there come never so many Beggars, half of these I'll secure you, shall presently enquire for the Minister's House: For God, say they, certainly dwells there, and has laid up for us sufficient relief.

I know many of the *Laity* are usually so extremely tender of the spiritual welfare of the Clergy, that they are apt to wish them but very small temporal goods, lest their inward state should be in danger, (a thing they need not much fear,

since that effectual humiliation of *Henry*
 the Eighth.) For, say they, the great
 Tithes, large Glebes, good Victuals and
 warm Cloths, do but puff up the *Priest*,
 making him fat, foggy, and useless, and
 fill him with pride, vain-glory, and all
 kind of inward wickedness, and pernicious
 corruption. We see this plain, say they,
 in the *Whore of Babylon* : To what a de-
 gree of Luxury and Intemperance (besides
 a great deal of false Doctrine) have
 Riches and Honour raised up that *Strump-
 pet* ? How does she strut it, and swag-
 ger it over all the World, terrifying
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 perors ? The Clergy, if ever we would
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 to be dieted and kept low, to be meek
 and humble, quiet, and stand in need of
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 ness and eating, the Priests had their first
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 ney, their Manna and Quails, their out-
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 now

now under the *Gospel*, and in times of Light and Fasting, a much more sparing Diet is fitter, and a single Coat, though it be never so ancient and thin is fully sufficient. We must now look, say they, (if we would be better for them) for a hardy and labouring Clergy, that is mortified to a Horse, and all such pampering vanities, and that can foot it five or six miles in the dirt, and Preach till star-light for as many shillings ; as also a sober and temperate Clergy, that will not eat so much as the Laity, but that the least Pig, and the least Sheaf, and the least of every thing, may satisfy their Spiritualships. And besides ; a Mony-re-nouncing Clergy, that can abstain from seeing a peny a month together, unless it be when the *Collectors*, and *Visitationers* come. These are all Gospel-dispensations, and great instances of Patience, Contentedness, and resignation of Affections ; to all the emptinesses and fooleries of this life.

But, cannot a Clergy-man chuse rather to lie upon Feathers than an Hardle, but he must be idle, soft, and effeminate ? May he not desire wholesome Food, and fresh Drink, unless he be a Cheat, a Hy-

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pocrite and an Impostor? and must he needs be void of all Grace, though he has a shilling in his Purse after the Rates be cross'd? And full of pride and vanity, though his House stands not upon Crutches, and though his Chimney is to be seen a foot above the Thatch? Oh, how prettily and temperately may half a score children be maintained with almost Twenty pounds *per annum*! What a handsome shift a poor ingenious and frugal *Divine* will make, to take it by turns, and wear a Cassock one year, and a pair of Breeches another? What a becoming thing is it, for him that serves at the Altar, to fill the Dung-Cart in dry weather, and to heat the Oven, and pill Hemp in wet? And what a pleasant sight is it, to see the man of God fetching up his single Melancholy Cow, from a small rib of Land that is scarce to found without a Guide? Or to be seated upon a soft and well grinded Pouch of Meal? Or to be planted upon a Pannier with a pair of Geese, or Turkeys, bobbing out their heads from under his Canonical Coat, as you cannot but remember the Man, Sir, that was thus accomplish'd? Or to find him raving about the Yards, or keeping
his

his Chamber close, because the Duck lately miscarried of an Egg, or that the never-failing Hen has unhappily forsaken her wonted Nest?

And now, shall we think that such Employments as these can any way consist with due reverence, or tolerable respect from a Parish? And he speaks altogether at a venture, that either says that this is false, or, at least it need not be so, notwithstanding the mean condition of some of the Clergy. For let any one make it out to me, which way it is possible, that a Man shall be able to maintain perhaps eight or ten in his Family, with twenty or thirty Pounds *per annum*, without a most intolerable dependence upon his Parish, and without committing himself to such vileness, as will in all likelihood, render him contemptible to his People. Now, where the In-come is so pittancefully small (which I'll assure you, is the Portion of hundreds of the Clergy of this Nation) which way shall he manage it for the subsistence of himself, and his Family? If he keeps the Glebe in his own hand (which he may easily do, almost in the hollow of it) what increase can he expect from a couple of Apple-Trees,

Trees, a brood of Ducklings, a Hemp-land, and as much Pasture as is just able to Summer a Cow? And as for his Tithes, he either Rents them out to a Lay-man, who will be very unwilling to be his Tenant, unless he may be sure to save by the Bargain at least a third part : Or else he compounds for them ; and then as for his mony, he shall have it when all the rest of the World be paid. But if he thinks fit to take his Dues in Kind, he then either demands his true and utmost Right ; and if so, it is a great hazard if he be not counted a Catterpillar, a Muck-worm, a very Earthly-minded Man, and too much sighted into this lower World ; which was made, as many of the Laity think, altogether for themselves : Or else he must tamely commit himself to that little Dose of the Creature, that shall be pleased to be proportioned out unto him ; Chusing rather to starve in peace and quietness, than to gain his right by noise and disturbance ; The best of all these ways that a Clergy-man shall think fit for his Preferment to be manag'd, where it is so small, are such, as will undoubtedly make him either to be hated and reviled, or else pitifully poor and disesteemed.

But

But has it not gone very hard in all Ages with the Men of God? Was not our *Lord and Master*, our Great and *High Priest*; and was not his fare low, and his life full of trouble? And was not the condition of most of his *Disciples* very mean? Were not they notably pinch'd, and severely treated after him? And is it not the Duty of every Christian to imitate such holy Patterns: but especially of the Clergy, who are to be shining Lights and visible Examples, and therefore to be satisfied with a very little Moriel, and to renounce ten times as much of the World as other People? And is not Patience better than the great Tithes, and Contentedness to be preferred before large Fees and Customs? Is there any comparison between the expectation of a cringing Bow, or a low Hat, and mortification to all such Vanities and Fopperies; especially with those who, in a peculiar manner, hope to receive their Inheritance, and make their Harvest in the next life? This was well thought of indeed: but for all that, if you please, Sir, we will consider a little some of those remarkable Inconveniencies, that do most undoubtedly attend upon the Ministers being so meanly provided for.

First

First of all, the holy Men of God, or the Ministry in general, hereby is disesteemed, and rendred of small account. For though they be called the *Men of God*, yet when it is observed, that God seems to take but little care of them in making them tolerable Provisions for this Life, or that Men are suffered to take away that which God was pleased to provide for them, the People are presently apt to think, that they belong to God no more than ordinary folks, if so much. And although it is not to be question'd but that the laying on of Hands is a most Divine Institution; yet it is not all the *Bishops* Hands in the World, laid upon a Man, if he be either notoriously ignorant, or dismally poor, that can procure him any hearty and lasting respect. For though we find that some of the *Disciples of Christ*, that carried on and established the great designs of the Gospel, were Persons of ordinary Employments and Education; yet we see little reason to think that Miracles should be continued to do that, which natural endeavours, assisted by the Spirit of God, are able to perform. And if *Christ* were still upon Earth to make Bread for such as are his
pecu-

peculiar Servants, and Declarers of his Mind and Doctrine, the Laity, if they please, should eat up all the Corn themselves, as well the tenth sheaf, as the other ; but seeing it is otherwise and that that Miraculous Power was not left to the succeeding Clergy ; for them to beg their Bread or depend for their subsistence upon the good pleasure and humour of their Parish, is a thing that renders that holy Office very much slighted, and disregarded.

That Constitution therefore of our Church was a most prudent design ; that says, that all who are Ordain'd, shall be Ordain'd to somewhat ; Not Ordain'd at random, to Preach in general to the whole World, as they travel up and down the Road, but to this or that particular Parish. And no question the reason was to prevent Spiritual-Pedling, and gadding up and down the Country with a bag of trifling and insignificant Sermons ; enquiring, who will buy any Doctrine ? So that no more might be received into Holy Orders, than the Church had provision for. But so very little is this regarded, that if a young *Divinity-intender* has but got a Sermon of his own,

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or of his Father's, although he knows not where to get a Meals Meat, or one peny of Mony by his Preaching, yet he gets a Qualification from some Benefic'd Man or other, who perhaps is no more able to keep a Curate, than I am to keep ten Foot-Boys, and so he is made a Preacher. And upon this account I have known an ordinary Divine, whose Living would but just keep himself and his Family from Melancholy and Despair, shroud under his protection as many *Cu-rats*, as the best Nobleman in the Land has *Chaplains*. Now, many such as these go into Orders against the Sky falls; foreseeing no more likelihood of any Preferment coming to them, than you or I do of being Secretaries of State. Now, so often as any such as these, for want of Maintenance, are put to any unworthy and disgraceful shifts, this reflects disparagement upon all that Order of Holy Men.

And we must have a great care of comparing our small preferr'd Clergy with those but of the like fortune in the Church of *Rome*, they having many Arts and Devices of gaining Respect and Reverence to their Office, which we count
neither

neither just, nor warrantable. We design no more than to be in a likely capacity of doing good, and discrediting our Religion, nor suffering the Gospel to be disesteemed: But their aim is clearly, not only by Cheats, contriv'd Tales and feigned Miracles, to get Mony in abundance; but to be worshipped, almost deified, is as little as they will content themselves withal. For, how can it be, but that the People belonging to a Church, wherein the Supreme Governour is believed never to err, either purely by virtue of his own single Wisdom, or by the help of his Inspiring Chair, or by the assistance of his little Infallible Cardinals, (for it matters not where the root of not being mistaken lies) I say, how can it be, but that all that are Believers of such extraordinary knowledge, must needs stand in most direful awe, not only of the foresaid Supreme, but of all that adhere to him, or are in any Ghostly Authority under him? And although it so happens, that this same extraordinary knowing *Person* is pleased to trouble himself with a good large proportion of this vile and contemptible World, so that should he now and then, upon some odd and cloudy day,

day, count himself Mortal, and be a little mistaken; yet he has chanced to make such a comfortable provision for himself and his followers, that he must needs be sufficiently valued and honoured amongst all: But had he but just enough to keep himself from catching cold, and starving, so long as he is invested with such spiritual Sovereignty, and such a peculiar priviledge of being Infallible, most certainly, without quarrelling, he takes the Road of all Mankind,

And as for the most inferior Priests of all, although they pretend not to such perfection of knowledge, yet there be many extraordinary things, which they are believed to be able to do, which beget in People a most venerable respect towards them; such is the power of Making God in the *Sacrament*; a thing that must infallibly procure an infinite admiration of him that can do it, tho he scarce knows the Ten Commandments, and has not a farthing to buy himself Bread. And then when *Christ* is made, their giving but half of him to the Laity, is a thing also, if it be minded, that will very much help on the business, and make the People stand at a greater distance from the Clergy.

gy. I might instance likewise in their Auricular Confessions, injoyning of Penance, forgiving sins, making of *Saints*, freeing People from Purgatory, and many such useful Tricks they have, and Wonders they can do, to draw in the forward believing *Laity* into a most Right-Worshipful Opinion, and Honourable Esteem of them. And therefore seeing our Holy Church of *England* counts it not just, nor warrantable thus to cheat the World, by belying the Scriptures, and by making use of such falshood and stratagems to gain respect and reverence, it behoves us certainly to wish for, and endeavour all such means as are useful and lawful, for the obtaining the same.

I might here, I think, conveniently add, that though many preferments amongst the Clergy of *Rome* may possibly be as small as some of ours in *England*, yet we are to be put in mind of one more excellent Contrivance of theirs, and that is the denial of Marriage to Priests, whereby they are freed from the Expences of a Family, and a train of young Children, that upon my word, will soon suck up the Milk of a Cow or two, and grind in pieces a few Sheaves of Corn. The

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Church of *England* therefore thinking it not fit to oblige their Clergy to a single life, and I suppose are not likely to alter their Opinion, unless they receive better reasons for it from *Rome*, than have been as yet sent over ; he makes a comparison very wide from the purpose, that goes about to try the Livings here in *England*, by those of the Church of *Rome* : There being nothing more frequent in our Church, than for a Clergy-man to have three or four Children to get Bread for, by that time one in theirs shall be allowed to go into Holy Orders.

There is still one thing remaining, which ought not to be forgotten (a thing that is sometimes urged, I know, by the Papists, for the single life of the Priests) that does much also lessen the Esteem of our Ministry ; and that is, the poor and contemptible Employment that many Children of the Clergy are forced upon, by reason of the meanness of their Fathers Revenue. It has happen'd, I know, sometimes, that whereas it has pleased God to bestow upon the Clergy-man a very sufficient Income ; yet such has been his carelessness, as that he hath made but pitiful provisions for his Children. And on the
other

side, notwithstanding all the good care and thoughtfulness of the Father, it has happen'd at other times that the Children, beyond the power of all advice, have seem'd to be resolv'd for Debauchery ; but to see Clergy-mens Children condemn'd to the walking of Horses, to wait upon a Tapster, or the like, and that only because their Father, was not able to allow them a more gentile Education, are such Employments that cannot but bring great disgrace and dishonour upon the Clergy.

But this is not all the inconvenience that attends the small Income, the Portion of some Clergy-men ; for besides that the Clergy in general is disesteemed, they are likely also to do but little good in their Parish. For it is a hard matter for the People to believe that he talks any thing to the purpose, that wants ordinary Food for his Family, and that his Advice and Exposition can come from above, that is scarce defended against the Weather. I have heard a travelling poor Man beg with very good Reason and a great stream of seasonable Rhetorick, and yet it has been very little minded, because his Cloaths were torn, or at least out of

Fashion: And on the other side, I have heard but an ordinary saying, proceeding from a fine Suit, and a good lusty Title of Honour, highly admired; which would not possibly have been hearken'd to, had it been uttered by a meaner Person; yet by all means, because it was a Phansie of his *Worships*, it must be counted high, and notably expressed. If indeed this world were made of sincere and pure beaten Vertue, like the Gold of the first Age, than such idle and fond prejudices would be a very vain supposal: and the Doctrine that proceeded from the most tattered and contemptible Habit, and the most sparing Diet, would be as acceptable as that which floweth from a Silken Cassock, and the best chear: But seeing the World is not absolutely perfect, it is to be questioned, whether he that runs upon Trust for every Ounce of Provision he spends in his Family, can scarce look from his Pulpit into any Seat of the Church, but that he spies some body or other that he is beholden to, and depends upon; and for want of mony has scarce confidence to speak handsomely to his *Sexton*; it is to be question'd, I say, whether one thus
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destitute of all tolerable subsistence, and thus shattered and distracted with most necessary Cares, can either invent with discretion, or utter with courage any thing that may be beneficial to his People, whereby they may become his diligent attenders, and hearty respecters.

And as the People do almost resolve against being amended, or bettered by that Ministers Preaching, whose circumstances, as to this life, are so bad, and his condition so low; so likewise is their Devotion very cool, and indifferent in hearing, from such a one, the *Prayers* of the Church. The *Divine-service*, all the World know, is the same, if read in the most magnificent *Cathedral*, or in the most private Parlour; Or, if performed by the *Archbishop* himself, or by the meanest of his Priests: But as the solemnity of the place, besides the Consecration of it to God Almighty, do much influence upon the Devotion of the People: so also the quality and condition of the person that reads it. And although there be not that acknowledged difference between a Priest comfortably provided for, and him that is in the Thorns and Briers, as there is be-

tween one placed in great Dignity and Authority, and one that is in less; yet such a difference the People will make, that they will scarce hearken to what is read by the one, and yet be most religiously attentive to the other. Not surely that any one can think, that he whose countenance is chearly, and his Barns full, can petition Heaven more effectually, or prevail with God for the forgiveness of a greater sin, than he who is pittifully pale, and is not owner of an Ear of Corn: yet most certainly they do not delight to confess their Sins, and sing Praises to God with him, who sighs more for want of Mony and Victuals, than for his Trespases and Offences. Thus it is, and will be, do you and I (Sir) what we can to the contrary. Did our Church indeed believe, with the *Papists*, every person rightfully ordained, to be a kind of God Almighty, working Miracles and doing Wonders; then would People most readily prostrate themselves to every thing to holy Orders, though it could but just creep: But being our Church counts those of the Clergy to be but mortal Men (though peculiarly dedicated to God and his Service) their behaviour,
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their condition and circumstances of life will necessarily come into our value, and esteem of them. And therefore it is to no purpose for men to say, that this need not be; it being but mere prejudice, humour and phansie: and that if the Man be truly in Holy Orders, that's the great matter: And from thence come Blessings, Absolution, and Intercession through Christ with God: And that it is not *Philosophy, Languages, Ecclesiastical History, Prudence, Discretion, and Reputation*, by which the Minister can help us on towards Heaven: Notwithstanding this, I say again, that seeing Men are Men, and seeing that we are of the Church of *England*, and not of that of *Rome*, these things ought to be weighed and considered; and for want of being so, our Church of *England* has suffered much.

And I am almost confident, that since the Reformation, nothing has more hindered People from a just estimation of a Form of *Prayer*, and our *Holy Liturgy*, than employing a company of Boys, or old illiterate Mumbler, to read the Service. And I do verily believe that at this very day, especially in *Cities and Corporations*, (which make up the third part of

our Nation) there is nothing that does more keep back some dissatisfied People from Church, till *Service* be over, than that it is read by some Ten or Twelve-pound-man, with whose Parts and Education they are so well acquainted, as to have reason to know, that he has but just skill enough to read the *Lessons* with twice conning over. And though the Office of the Reader, be only to read word for word, and neither to invent and expound; yet People love he should be a Person of such worth and knowledge, as it may be supposed he understands what he reads. And although for some it were too burthensome a task to read the Service twice a day, and Preach as often; yet certainly it were much better if the People had but one Sermon in a fortnight or month, so the Service was performed by a knowing and valuable Person, than to run an unlearned rout of contemptible People into Holy Orders, on purpose only to say the Prayers, of the Church, who perhaps shall understand very little more than a hollow Pipe made of Tin or Wainscot.

Neither do I here at all reflect upon *Cathedrals*: where the Prayers are usually
read

read by some grave and worthy Person : and as for the unlearned Singers, whether Boys or Men, there is no more complaint to be made, as to this Case, than that they have not an all-understanding *Organ*, or a prudent and discreet *Cornet*.

Neither need People be afraid that the Minister for want of Preaching should grow stiff and rusty, supposing he came not into the Pulpit every week : for he may spend his time very honestly, either by taking better care of what he Preaches, and by seriously considering what is most useful and seasonable for the People ; and not what Subject he can Preach upon with most ease, or upon what Text he can make a brave Speech, for which no body shall be better, or where he can best steal without being discover'd, as is the practice of many *Divines* in private Parishes : or else he may spend it in visiting the Sick, instructing the Ignorant, and recovering such as are gone astray : For, though there be Churches built for publick Assemblies, for publick Instruction, and Exhortation : and though there be not many absolutely plain places of Scripture that do oblige the Minister to walk from House to House, yet certainly People

ple might receive much more advantage from such charitable Visits and friendly Conferences, than from general Discourses levell'd at the whole World ; where perhaps the greatest part of the time shall be spent in useless Prefaces, Dividings and Flourishings. Which thing is very practicable, excepting some vast Parishes : In which also it is much better to do good to some than to none at all.

There is but one Calamity more that I shall mention, which though it need not absolutely, yet it does too frequently accompany the low condition of many of the Clergy : And that is, it is a great hazard, if they be not idle, *intemperate* and *scandalous*. I say, I cannot prove it strictly and undenyably that a man smally beneficed, must of necessity be dissolute and debauched : but when we consider, how much he lies subject to the humour of all kind of Reprobates ; and how easily he is tempted from his own House of Poverty and Melancholly ; it is to be feared, that he will be willing too often to forsake his own Study of a few scurvy Books, and his own Habitation of Darknes, where there is seldom eating or drinking, for a good lightsome one, where there is a bountiful provi-

provision of both. And when he comes here, though he swears not at all, yet he must be sure to say nothing to them that do it, by all that they can think of: And though he judges it not fit to lead the Fore-lorn in Vice and Prophaneness; yet, if he goes about to damp a Frolick, there is great danger, not only of losing his *Sunday Dinner*, but all opportunities of such future refreshments, for his niceness and squeamishness. And such as are but at all disposed to these lewd kind of Meetings, besides the Devil, he shall have solicitors enough, who count all such revelling occasions very unfavoury, and unhallowed, unless they have the presence of some Clergy man to sanctifie the Ordinance: Who, if he sticks at his Glass, bless him, and call him but *Doctor*, and it slides presently. I take no delight, I must confess, to insist upon this, but only I could very much wish that such of our Governours, as go amongst our small prefer'd Clergy, to take a view of the Condition of the Church and Chancel, that they would make but enquiry whether the Minister himself be not much out of repair,

I have now done, Sir, with the Grounds of that difesteem that many of the Clergy lie under both by the *Ignorance* of some, and the extreme *Poverty* of others ; And I should have troubled you no farther but that I thought it convenient not to omit the particular occasions that do concur to the making up of many of our Clergy so pitifully poor and contemptible.

The first thing that contributes much to the *Poverty* of the Clergy, is the great *scarcity* of *Living*s : *Churches* and *Chappels* we have enough, it is to be confessed, if compared with the bigness of our *Nation* : But in respect of that infinite number that are in Holy Orders, it is a very plain case, that there is a very great want. And, I am confident that in a very little time I could procure hundreds that should ride both Sun and Moon down, and be everlastingly yours, if you could help them but to a Living of Twenty five, or Thirty Pounds a year : And this I suppose to be chiefly occasioned upon these two accounts ; either from the *Eagerness* and Ambition that some People have of going into Orders ; or from the *refuge* of others into the Church ; who being otherwise disappointed of a Livelihood, hope, to make sure of one by that means.

First,

First, I say, that which encreases the unprovided for number of the Clergy, is People posting into Orders, before they know their Message or Business, only out of a certain kind of Pride and Ambition. Thus some are hugely in love with the meer Title of Priest, or Deacon; never considering how they shall live, or what good they are likely to do in their Office: but only they have a phansie that a Cassock, if it be made long, is a very handsome Garment, though it be never paid for: And that the Desk is clearly the best, and the Pulpit the highest Seat in all the Parish; That they shall take place of most but *Esquires* and *Right-Worshipfuls*: That they shall have the honour of being Spiritual Guides and Counsellours: and they shall be supposed to understand more of the Mind of God than ordinary, though perhaps they scarce know the *Old Law* from the *New*, nor the *Canon* from the *Apocrypha*. Many, I say, such as these there be, who know not where to get two Groats, nor what they have to say to the People, but only because they have heard that the Office of a Minister is the most Noble and honourable Employment in the World, therefore they, not knowing

ing in the least what the meaning of that is, Orders by all means must have, tho' it be to the disparagement of that Holy Function.

Others also there be, who are not so highly possess'd with the meer dignity of the Office, and honourableness of the Employment, but think, had they but a License and Authority to Preach, Oh how they could pay it away! And that they can tell the People such strange things, as they never heard before in all their lives: That they have got such a commanding Voice, such heart-breaking Expressions, such a peculiar Method of Text-dividing, and such notable Helps for the interpreting all difficulties in Scripture, that they can shew the People a much shorter way to Heaven, than has been as yet made known by any. Such a forwardness as this, of going into Holy Orders, either meerly out of an ambitious humour of being called a Priest, or of thinking they could do such feats and wonders, if they might be but free of the Pulpit, has filled the Nation with many more Divines, than there is any competent Maintenance for in the Church.

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Another great crowd that is made in the Church, is by those, that take in there only as a place of *shelter* and *refuge*: Thus we have many turn Priests and Deacons, either for want of Employment in their Profession of *Law*, *Physick*, or the like; or having been unfortunate in their Trade, or having broken a Leg or an Arm, and so disabled from following their former Calling; or, having had the pleasure of spending their Estate, or being (perhaps deservedly) disappointed of their Inheritance. The Church is a very large and good Sanctuary, and one Spiritual shilling is as good as three Temporality shillings: Let the hardest come to the hardest; if they can get by heart, *Quid est Fides? Quid est Ecclesia? Quot sunt Concilia Generalia?* And gain Orders, they may prove *Readers* or *Preachers*, according as their Gifts and Opportunities shall lie. Now, many such as these, the Church being not able to provide for (as there is no great reason that She should be solicitous about it) must needs prove a very great disparagement to Her: They coming hither just as the old *Heathens* use to go to *Prayers*: When nothing would stop the anger of the Gods.

Gods, then for a touch of Devotion: and if there be no way to get Victuals, rather than starve let us *Read* or *Preach*.

In short, Sir, we are perfectly overstock'd with Professors of Divinity; there being scarce employment for half of those who undertake that Office. And unless we had some of the *Romish* Tricks, to ramble up and down, and cry *Pardons* and *Indulgences*: Or for want of a Living, have good store of Clients in the business of *Purgatory*, or the like, and so make such unrighteous gains of Religion, it were certainly much better if many of them were otherwise determined. Or unless we had some vent for our learned ones beyond the Sea, and could transport so many Tun of *Divines* yearly, as we do other Commodities, with which the Nation is overstock'd; we do certainly very unadvisedly to breed up so many to that Holy Calling, or to suffer so many to steal into Orders, seeing there is not sufficient Work and Employment for them.

The next thing that does much heighten the Misery of our Church, as to the Poverty of it, is the Gentrics designing, not only the weak, the lame, and usually

usually the most ill-favour'd of their Children for the Office of the Ministry, but also such as they intend to settle nothing upon for their subsistence ; leaving them wholly to the bare hopes of Church-preferment. For, as they think, let the thing look how it will, it is good enough for the Church ; and that if it had but Limbs enough to climb the Pulpit, and Eyes enough to find the Day of the Month, it will serve well enough to Preach and Read Service : So likewise they think they have obliged the Clergy very much, if they please to bestow two or three years Education upon a younger Son at the *University*, and then commend him to the Grace of God, and the favour of the Church, without one peny of Money or inch of Land. You must not think, that he will spoil his eldest Son's Estate, or hazard the lessening the Credit of the Family, to do that which may tend any way to the Reputation and Honour of the Clergy. And thus it comes to pass that you may commonly ride ten miles, and scarce meet with a *Divine* that is worth above two Spoons and a Pepper-box, besides his Living or Spiritual Preferments. For, as for the Land, that goes sweeping away with

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the eldest Son, for the immortality of the Family ; and as for the Money, that is usually employed for to bind out, and set up other Children. And thus you shall have them make no doubt of giving five hundred or a thousand pounds for a stock to them : But for the poor *Divinity-Son*, if he gets but enough to buy a broad Hat at second hand, and a small *System* or two of Faith, that's counted stock sufficient for him to set up withal. And possibly he might make some kind of shift in this world, if any body will ingage that he shall have neither Wife nor Children ; but if it so falls out that he leaves the world, and behind him either the one or the others ; in what a dismal condition are these likely to be, and how will their sad Calamities reflect upon the Clergy ? So dismal a thing is this commonly judged, that those that at their departure out of this Life are piously and vertuously disposed, do usually reckon the taking care for the relief of the poor *Ministers Widows*, to be an opportunity of as necessary Charity, as the mending of the Highways, and the erecting of Hospitals.

But neither are spiritual Preferments only scarce by reason of that great number

ber that lie hovering over them, and that they that are thus upon the Wing are usually destitute of any other Estate and Livelihood; but also when they come into possession of them, they finding for the most part nothing but a little Sauce and second Course, Pigs, Geese and Apples, must needs be put upon great perplexities for the standing necessities of a Family. So that if it be enquired by any one, how comes it to pass that we have so many in Holy Orders that understand so little, and that are able to do so little Service in the Church? If we would answer plainly and truly, we may say, because they are good for nothing else. For, shall we think that any man that is not curs'd to usefulness, poverty and misery, will be content with Twenty or Thirty Pounds a Year? For though in the bulk it looks at first like a bountiful Estate; yet, if we think of it a little better, we shall find that an ordinary *Bricklayer* or *Carpenter*, (I mean not your great Undertakers and Master-workmen) that earns constantly but his two shillings a day, has clearly a better Revenue, and has certainly the command of more Money: For that the one has no dilapidations, and

the like, to consume a great part of his weekly Wages, which you know how much the other is subject unto. So that as long as we have so many small and contemptible Livings belonging to our Church (let the World do what it can) we must expect that they should be supplied by very lamentable and unserviceable things: For that no body else will meddle with them; Unless one in an Age, abounding with Money, Charity and Goodness, will preach for nothing. For if Men of Knowledge, Prudence and Wealth, have a fancy against a Living of Twenty or Thirty Pounds a Year: There is no way to get them into such an undertaking, but by sending out a spiritual Press: For that very few Volunteers that are of worth (unless better encouraged) will go into that Holy Warfare: But it will be left to those who cannot devise how otherwise to live.

Neither must People say, that besides *Bishopricks, Prebends*, and the like, we have several brave Benefices, sufficient to invite those of the best Parts, Education and Discretion. For imagine One Living in Forty is worth a Hundred Pounds a Year, and supplied by a Man of Skill
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and wholesome Counsel, What are the other Thirty Nine the better for that? What are the People about *Carlisle* better'd by his Instructions and Advice who lives at *Dover*? It was certainly our *Saviour's* Mind, not only that the Gospel should be preached unto all *Nations* at first, but that the Meaning and Power of it should be preserved and constantly declared to all People, by such as had judgment to do it.

Neither again must they say, That *Cities*, *Corporations*, and the great *Trading Towns* of this Nation, (which are the Strength and Glory of it, and that contain the useful People of the World) are usually instructed by very Learned and Judicious Persons. For, I suppose, that our *Saviour's* Design was not that *Mayors*, *Aldermen* and *Merchants*, should be only saved; but also that all plain Countrey People should partake of the same means: Who, though they read not so many *Gazetts*, as a *Citizen*, nor concern themselves where the *Turk* or *King* of *France* sets on next; yet the true Knowledge of God is now so plainly delivered in Scripture, that there wants nothing but Sober and Prudent Offerers of the same, to make it

saving to those of the meanest Understandings. And therefore in all Parishes, if possible, there ought to be such a fixt and settled Provision, as might reasonably invite some careful and prudent Person, for the Peoples Guide and Instruction in Holy Matters.

And furthermore: It might be added, that the *Revenue* belonging to most of *Corporation Livings* is no such mighty business: For were it not for the uncertain and humorfome Contribution of the well-pleased Parishioners, the *Parson* and his Family might be easily starved, for all the *Lands* or In-come that belongs to his Church. Besides the great mischief that such kind of hired Preachers have done in the World, which I shall not stay here to insist upon.

And as we have not *Churches* enough, in respect of the great multitude that are qualified for a Living; so, considering the smallness of the Revenue, and the number of People that are to be the Hearers, it is very plain that we have too many. And we shall many times find two Churches in the same Yard, whenas one would hold double the People of both the Parishes: And if they were united for the encourage-

encouragement of some deserving Person, he might easily make shift to spend very honestly and temperately the Revenue of both. And what though Churches stand at a little further distance; People may please to walk a mile without distempering themselves; when as they shall go three or four to a Market to sell two penny-worth of Eggs.

But suppose they resolve to pretend, that they shall catch cold (the Clouds being more than ordinary thick upon the *Sunday*, as they usually are, if there be Religion in the case) and that they are absolutely bent upon, having Instruction brought to their own *Town*: Why might not one Sermon a day, or rather than fail one in a fortnight, from a Prudent and well esteem'd of Preacher, do as well as two a day from him, that talks all the year long, nothing to the purpose, and thereupon is laugh'd at and despis'd?

I know what People will presently say to this, *viz.* That if upon *Sunday* the Church-doors be shut, the *Ale-houses* will be open. And therefore there must be some body, though never so weak and lamentable, to pass away the time in the Church, that the People may be kept

sober and peaceable. Truly, if Religion and the Worship of God consisted only in Negatives; and that the observation of the *Sabbath* was only not to be drunk; then they speak much to the purpose; but if it be otherwise, very little. It being not much unlike (as it is the fashion in many places) to the sending of little Children of two or three years old to a *School-Dame*, without any design of learning one Letter, but only to keep them out of the Fire and Water.

Last of all, People must not say that there needs no great store of Learning in a Minister, and therefore a small Living may answer his deserts: for that there be *Homilies* made on purpose by the Church for young Beginners and slow Inventers. Whereupon it is that such difference is made between giving *Orders* and *License* to preach; the last being granted only to such as the Bishop shall judge able to make Sermons.

But this does not seem to do the business: For, though it be not necessary for every Guide of a Parish to understand all the *Oriental Languages*, or to make exactly elegant or profound Discourses for the Pulpit; yet most certainly it is very requisite

quisite that he should be so far learned and judicious, as prudently to advise, direct, inform and satisfy the People in Holy Matters, when they demand it, or or beg it from him. Which to perform readily and judiciously, requires much more discretion and skill, than upon long deliberation, to make a continued talk of an hour, without any great discernible failing. So that were a Minister tied up never to speak one Sentence of his own Invention out of the Pulpit in his whole Life time, yet doubtless many other occasions there be, for which neither Wisdom nor Reputation should be wanting in him that has the Care and Government of a Parish.

I shall not here go about to please myself with the imagination of all the great *Tithes* being restored to the Church, having little reason to hope to see such days of vertue. Nor shall I here question the Almightyness of former *Kings* and *Parliaments*; nor dispute whether all the King *Henries* in the World, with never such a Powerful *Parliament*, were able to determine to any other use, what was once solemnly dedicated to God and his Service. But yet when we look over the Prefaces

to those *Acts of Parliaments*, whereby some Church-Revenues were granted to *Henry VIII.* one cannot but be much taken with the Ingenuity of that *Parliament* : That when the *King* wanted a supply of Money, and an Augmentation to his Revenue, how handsomly out of the *Church* they made provision for him, without doing themselves any injury at all : For, say they, seeing *His Majesty* is our Joy and Life, seeing that He is so Courageous and Wise, seeing that He is so Tender of. and Well-affected to all his Subjects ; and that He has been at such large Expences for Five and Twenty whole Tears to Defend and Protect this His Realm ; therefore in all Duty and Gratitude, and as a manifest Token of our unfeigned Thankfulness, We do grant unto the *King* and His Heirs for ever, &c. It follows as closely as can be, That because the *King* had been a good and deserving *King*, and had been at much Trouble and Expence for the Safety and Honour of the Nation, that therefore all his wants shall be supplied out of the Church : And if all the Charges that he had been at, was upon the account only of his *Ecclesiastical Subjects*, and not in relation to the rest.

It is not, Sir, for you and I to guess which way the whole Clergy in general might be better provided for. But sure it is, and must not be denyed, that so long as many Livings continue as they now are, thus impoverished; and that there be so few encouragements for Men of Sobriety, Wisdom, and Learning, we have no reason to expect much better Instructors and Governours of Parishes, than at present we commonly find.

There is a way, I know, that some People love marvellously to talk of, and that is a just and equal levelling of *Ecclesiastical*-preferments. What a delicate refreshment, say they, would it be, if twenty or thirty thousand pound a year were taken from the *Bishops*, and discreetly sprinkled amongst the poorer and meaner sort of the Clergy? how would it rejoyce their hearts, and encourage them in their Office? What need those great and sumptuous Pa'aces, their City, and their Country Houses, their Parks and spacious Waters, their costly Dishes and fashionable Sauces? May not he that lives in a small Thatch'd House, that can scarce walk four strides in his own Ground, that has only read well concerning *Venison, Fish,*
and

and *Fowl*; may not he, I say, Preach as loud, and to as much purpose, as one of those high and mighty *Spiritualists*? Go to then, seeing it hath pleased God to make such a bountiful provision for his Church in general, what need we be solicitous about the amending the low condition of many of the Clergy, when as there is such a plain remedy at hand, had we but Grace to apply it? This invention pleases some mainly well: but for all the great care they pretend to have of the distressed part of the Clergy, I am confident, one might easily guess what would please them much better: If instead of augmenting small Benefices, the *Bishops* would be pleased to return to them those *Lands* that they purchased in their absence. And then as for the relieving of the Clergy, they would try if they could find out another way.

But art thou in good earnest my excellent Contriver? Dost thou think that if the greatest of our Church Preferments were wisely parcell'd out amongst those that are in want, it would do much feats and courtesies? And dost thou not likewise think, that if ten or twenty of the lustiest *Noble-mens* Estates of *England* were
cleaverly

cleaverly sliced among the Indigent, would it not strangely refresh some of the poor *Laity*, that cry Small-coal or grind Scissars? I do suppose that if God should afterwards incline thy mind (for I phantasie it will not be as yet a good while) to be a *Benefactor* to the Church; thy wisdom may possibly direct thee to disperse thy goodness in smaller parcels, rather than to flow in upon two or three with full happiness. But if it be my inclination to settle upon one *Ecclesiastical* person, and his successors for ever, a thousand pounds a year; upon condition only to read *the Service of the Church* once in a week, and thou takest it ill; and findest fault with my prudence, and the Method of my Munificence; and sayst, that the stipend is much too large for such a small task: Yet, I am confident, that should I make thy *Laityship* Heir of such an Estate, and oblige thee only to the trouble and expence of the spending a single Chicken, or half a dozen of Larks, once a year, in Commemoration of me, that thou wouldst count me the wisest Man that ever was since the Creation: And pray to God, never to dispose my mind to part with one Farthing of it for any other use than for
the

the Service of thy self and thy Family. And yet, so it is, that because the Bishops, upon their first being restored, had the confidence to levy Fines according as they were justly due, and desired to live in their own Houses (if not pull'd down) and to receive their own Rents : Presently they cry out, the *Church-men* have got all the Treasure, and Mony of the Nation into their hands. If they have any, let them thank God for it, and make good use of it, Weep not Beloved, for there is very little hopes, that they will cast it all into the Sea, on purpose to stop the Mouths of them, that say they have too much.

What other contrivances there may be for the settling upon Ministers in general a sufficient Revenue for their subsistence and encouragement in their Office ; I shall leave to be considered of by the *Governours* of Learning and Religion. Only, thus much is certain, that so long as the Maintenance of many *Ministers* is so very small, it is not to be avoided, but that a great part of them will want Learning, Prudence, Courage, and esteem to do any good where they live. And what if we have (as by all must be acknowledged)

as

as wise and learned Bishops as be in the World ; and many others of very great understanding, and wisdom, yet as was before hinted, unless there be provided for most Towns and Parishes, some tolerable and sufficient Guides ; the strength of Religion, and the Credit of the Clergy will daily languish more and more. Not that it is to be believed, that every small Country Parish should be altogether hopeless as to the next Life, unless they have a *Hooker*, a *Chillingworth*, a *Hammond*, or a *Sanderfon*, dwelling amongst them ; but requisite it is, and might be brought about, that somebody there should be, to whom the People have reason to attend, and to be directed, and guided by him.

I have, Sir, no more to say, were it not that you find the word *Religion* in the Title ; of which in particular I have spoken very little : Neither need I, considering how nearly it depends, as to its glory and strength, upon the Reputation and Mouth of the *Priest*. And I shall add no more but this, *viz.* that among those many things that tend to the decay of Religion, and of a due Reverence of the *Holy Scriptures*, nothing has more occasion'd it, than the ridiculous and idle Discourses

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Discourses that are uttered out of Pulpits. For when the *Gallants* of the World do observe how the *Ministers* themselves do jingle, quibble, and play the Fools with their *Texts*, no wonder if they, who are so inclinable to *Atheism*, do not only deride and despise the *Priests*, but droll upon the Bible, and make a mock of all that is sober and sacred. I am,

Sir,

August 8.
1670.

Your most humble Servant,

T. B.

F I N I S.

SOME
OBSERVATIONS
UPON THE
ANSWER
To an *ENQUIRY* into the
Grounds and Occasions
OF THE
CONTEMPT
OF THE
CLERGY.

With some ADDITIONS.
In a Second LETTER to R. L.

By the same Author.

The Sixth Edition.

LONDON,

Printed for *E. Blagrove*, and Sold by the Book-
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THE
P R E F A C E
TO THE
READER:

S*Ince I was last with you in this kind, I have almost been of as many Professions and Employments, as there be City-Companies; and have had as many several Names, as the Grand Seignior has Titles of Honour; for setting aside the Valgar and Familiar ones of Rogue, Raskal, Dog and Thief (which may be taken by way of endearment, as well as out of prejudice*

The Preface

or offence) as also those of more certain signification ; as Malicious Rogue , Ill-Natur'd Raskal, Lay-dog, and Spightful Thief : I say, setting aside all these, they have travell'd me almost quite through the Map. For in a Moment, I got to the Streights, shot the Gulph, cut the Line, and was presently Barbarian, Indian, Turk and Jew. And, notwithstanding this, the Business went on at Home all the while besides ; for there I was Rebel, Traytor, Scot, Sadducee and Socinian : And then, you know, I had but a little way to Antichrist himself.

*I thought it therefore the best and most honest way, not to conceal these things, that being fully satisfied of that pernicious Poyson that was in the Former, you may carefully avoid the danger of being infected by this Second : But if
you*

to the Reader.

you are so bold as to venture a blowing up, look closely to it : For the Plot lies deadly deep, and 'twill be between your Legs before you be aware of it ; for this is full out as Jesuitically contriv'd, as the other was said, and thought to be. But, of all things, have a care of putting it into your Pocket, for fear it takes Fire, or runs away with your Breeches. And if you can shun it, read it not when you are alone ; or, at least, not late in the Evening ; for the Venom is strongest about Midnight, and seizes most violently upon the Head, when the Party is by Himself. And if you happen on any doubtful Expression, be sure you take it for the present in the worst Sence ; for you may abate again, after the Heat of the Weather be over. And if at any time you find the Viper begin to creep upon you ; run instantly out of your Chamber, and

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The Preface

get into any Company, and fall to railing immediately as hard as ever you can (nay, say somewhat to your self as you go along in the Streets) for Fury and Passion whets the Blood, and keeps the Enemy at a distance, and is found to be as good against any Bookish Infection, as a Glass of Sack is against the Plague. I shall not tell you one Line of what is in it; and therefore consider well what you do, and look to your self. But if you be resolv'd to meddle, be sure have a care of catching Cold; and keep to a Moderate Diet, for there is Danger, and Jeopardy in it besides.

And I must desire, that when you come at a Neighbouring Minister of the Answerers, looking over his Five Hundred Sermons, that you do not believe me: For I find, that he did not look them all over with his
out-

to the Reader.

outward Eye, but only called them over in his Mind.

And I desire also, that the Answerer would believe himself, and not me : For I would not by any means, have him write a Book only about that Mistake. And, indeed, whereas he says in his First Page, that One Design of his Writing, was to make an Acknowledgment, that a great part of what I writ was true ; I wish, that either he would have let my Truth have shifted for it self, without the help of his Acknowledgment, (for, I profess, he has prevented me killing I know not how many Others) or else, that he would have divided his Letter into Two Parts, and have plac'd the Answer by it self, and the Acknowledgement by it self : Which if he had done, and pick'd them duely and carefully, he
might

The Preface

might have written all that which he calls Answer, upon very little more than his Thumb-Nayl.

And I must particularly beg of the Scripture-Nonconformists, that they be not too severe upon a small Lay-Mistake: For my Bible not lying just under my Elbow, I find, I have in one Place made our Saviour say that, which indeed John Baptist spoke before-hand for him.

And, because I am in the Begging Humour, I must crave further, that if any of you hear of a Second Answer coming out against my Former Letter, concerning my putting the Tarts before the Chickens (for I am given to understand, that such an Objection is urged) that by all means you presently stop the Press; for most certainly Chickens ought to have the Precedence of Tarts, both
by

to the Reader.

*by an indispensable right of Nature,
and by the justest and oldest Traditions
of Cookery: And I shall always be ready
to acknowledge, rather than defend such
Mistakes.*

SOME

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SOME
OBSERVATIONS
UPON THE
ANSWER
To the ENQUIRY into
The Grounds and Occasions
OF THE
Contempt of the CLERGY.

SIR,
WHAT Service You or I
should do to Church or
State, by *cracking of Nuts*,
I do not understand; ex-
cepting the case of *Chestnuts*, upon which,
as it has been reported, the Kingdom of
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Naples has some mysterious Dependence ; but however , to this Employment our Old Friend and Acquaintance *W. S.* advises us, rather than to disturb the World with Idle Wishes, and dangerous Endeavours of doing any Good. For, although what I sent you in my last, may possibly be most of it true, and might in the Opinion of some Hasty Men be counted useful ; yet there be others of a more wary and deliberate Judgment, that say it must not be true, neither shall it be true, because there is an ancient and received Axiom amongst Statesmen; *That all things that are true, are not fit to be said at all times* ; the Answerer to my first Letter most politically observes.

Now, Sir, this same *Friend* of ours, does not tell me plainly, whether he expects to hear from me again ; and if he does , for my part , I know no more what to write, than he knows me. For his Love and Tenderneſs towards me is so very great , that it will suffer him to answer but to very little of my Letter (as you know, Sir, Friends, if they be dear indeed and indeed, are very loth to cross, and contradict one another,) and therefore he troubles not himself much about that ;

that; but only he assigns me over to, God knows, how many further Answerers; as, first of all, I am to be quarrell'd with by all the *School-masters* of the Nation, for undervaluing the great *Ordinance-days of Humiliation and Repetition*. Next of all I am to versified upon particularly by the *Westminster Scholars*; who are to persecute me severely with *Poetical Squibs and Crackers*. If these do not effect the Business, then *Cowley* is to be raised from the Grave, on purpose to make a *Pindarique* upon me. After all this, the *Convocation* is to meet, and have a *Session* on purpose, to pick out one of a *Nimble Pen, and a Ready Wit, to recover the Reputation of the meaner Clergy*. But, if these all fail, and should not humble me, then by way of *Pigeons* and a *Postscript*, he advises the *Gentry* of the Nation to raise all the *Train'd Bands, and Country-Troops*, to be in Arms against me; and having well whetted *their Swords*, to make *sharp Thrusts* at me, and to wound *my Reputation*, in order to the Redemption of their *Cozen Hellen*, who was carried Captive to a small *Vicarage*. In short, Sir, it is very plainly the Opinion of the *Answerer*, that if some body does not take me in
hand,

hand, and (as he says, *Pag. 22.*) *do not seek to lessen the value of my Letter*, and that very speedily, the *Church* will certainly be all sunk by *Michaelmas* next, and the *State* will tumble after it in the following *Spring*. Bless me! think I, what's the business? a Man cannot wish a few Honest and Innocent Wishes, but that presently he must be *rhym'd on*, *confuted* and *fought*; but that he must be bound over to *Westminster Squibbers*, *hard Thrusters*, and *Reputation Wounders*. And for what? Only for endeavouring to procure the meaner sort of the Clergy, a little more Money, and a few more Books.

But, perhaps, Sir, there may be something else; we had best therefore look a little into the *Answerer*, to see where the Offences lie, and where we are likely to be quarrell'd; for this *Gentleman* letting off the Gun very easily, fights but very little himself, but only sets out the Ground for the Battel; and claps his Hands, and cries, *Holloo*, to the Armies that are drawing up.

But before that be done, I cannot but take notice, that although our *Friend*, for old Acquaintance sake (which possibly might

might be begun at *Padua* ; for where else I should be acquainted with *W. S.* I cannot devise) in many places, is very prodigal of his sweet Expressions towards me ; yet, I perceive, it is always done with a very wary prudent reserve : For his Love and good Opinion of me, seldom hold above a Page together, if so long. In one place of his Preface, he thinks him, whom he answers, *a very honest Gentleman* ; but in another Huff (says he) *We are as good Men as himself, and have reason to quarrel with the World, that we are not more admired and honoured.* For my part, I began to call for my *Whin-yard*, being almost afraid that he would have drawn ; but all was over presently again ; for, in the next side, he falls into such a commendation of me, for *joyning the Credit and the Serviceableness of the Clergy together*, as if he would have fed me with nothing but *Sugar-Sops* and *soft Fellies* ; but yet, for all that, e're he closes up his *Preface*, he sets my unwilling Teeth to the difficult Task of *crack-ing Nuts*. Nay, sometimes his Affection rises, and falls, within Six Lines compass ; for in the beginning of the first Page of his Answer, he seems somewhat timorous

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and doubtful : *Either* (says he) *the Author does truly believe, and affectionately bewail, or does very vainly, if not hypocritically too, enquire into the Grounds and Occasions of the Contempt of the Clergy.* But this trembling and jealous Fit was quickly over ; for the very next Line, he loves me like mad ; saying, that he *does readily believe (notwithstanding the frequent drolling that might make some severe Men to doubt) that I am in good earnest.* When I had read these Words, doubtless, think I, now 'twill be a *Match* ; and I may venture now surely to speak for the great *Cake*. But alas, this Passion call'd Love, is such a Passion for changeableness ! for before I had made an end of that Side, all was *Dough* again, and he falls into another *Qualm*, and doubts whether *in many things I have said well.*

And thus, Sir, he carries me from Page to Page ; sometimes he makes me rich in imagination, and as illustrious as a Peer of the Realm ; but, by and by, he takes away all my Treasure, and Credit (p.80.) gives me an *inevitable choice of Fool or Knave.* Some flattering, and half *Friend* would have only said, as he does, that
all

all the Gentry covet my Company; and that my Acquaintance lies with the Learned Clergy only. But alas, Sir, he knew full well, that this might have hurt'd, and quite spoil'd such an unselect'd Temper as mine; and therefore he knew how to spend good words moderately, and how to put in a dash of Humiliation with Discretion. To keep company only with Worthies, and the Learned, is too sat-
 ning and Foggy; it would in time in-
 toxicate, and breed Conceit, and bad Hu-
 mours; and therefore my *Friend* knew
 very well, how healthful and seasonable
 it would be for my Constitution, to
 take sometimes fresh Air, and to send
 me *Abroad to gather Briefs.* The truth
 of it is, I must perfectly resign up my
 self to his Management; for whether I
 do or no, I perceive, he will dispose of
 me according to his good Pleasure: Some-
 times I am permitted to be in the *right*;
 sometimes I must be in the *wrong*; e'en
 according to the humour that he is in;
 for once in so many Pages, to keep me
 meek, it is convenient that faults should
 be found; and then he applies both
 Eyes to the Book, and looks for them
 with all earnestness and diligence: And

indeed, Sir, if I may so say without seeming conceited of my own undertaking; the Answerer might as well have excepted against all the Book; and to make short of it, have pronounced it one entire and continued Lie from beginning to ending, with as much Reason, as to except against many of those Places, which he has pick'd out to confute: Which will more plainly appear by the choice of the Objections, that he has made against my Letter: For having most carefully perus'd his Answer, I profess, Sir, to you, that in my Opinion, the most sturdy ones which are to be found in his whole Book, are such as follow; viz.

That there is somewhat in Homer, besides an Account of Achilles's Toes, and the Græcians Boots. That take Two Lads, the one sixteen, the other Fourteen Years of Age; he of Sixteen shall be wiser, than he of Fourteen, Cæteris paribus, i. e. as he explains himself, If at Fourteen, the aforesaid Sixteen Lad hapned to be as wise as the other is now. That every Gentleman that keeps a Chaplain, has not a Cozen Abigail to wait upon his Lady. That it is lawful to take a Preface from Adam, because the New Testament refers to the Old.
That

That there is a Neighbouring Minister of his, that has above Five Hundred Sermons by him ; and having lately very well look'd over the same, finds not one of them to begin with an ingenious Picture. That it is very allowable to shred into a Sermon good store of Latin and Greek (at least Latin) though it be in a Country Parish ; because old Mr. Dod uses to say, so much Latin, so much Flesh. That it is a great joy and refreshment to a Ministers own Understanding, to quote several Languages, though no body understands them but himself. That tho it should be admitted, that for the most part, in a Countrey Village Latin might be spared ; yet if it be out of S. Austin, it is very useful, tho no Creature in the Parish understands one tittle of it ; because ignorant People are not to be imposed upon. Lastly, That those little Sentences, viz. As it were, if I may so say ; and, with reverence be it spoken, are very mollifying Sentences ; and may with as much reason be used, as si ita loqui liceat, or dictur verbo venia.

These, Sir, as far as I can perceive, are the most knocking and destroying Objections against my *Book*. As for the rest, he either most plainly, and grossly mi-

stakes me ; or else he tries to do it, but says the same that I do (only he does not know of it) when he thinks he contradicts me : All which will appear afterwards in their due Places ; for I would willingly be as careful to observe his Method, as he has been industrious to mistake my Meaning.

The first thing wherein I am so shamefully and horribly out, is, that *I have not sufficiently reckoned up the Grounds and Occasions of the Contempt of the Clergy*. For that I having referred all to Ignorance and Poverty, I have, says he, (p. 5, &c.) *most carelessly left out the Papists, Jesuits, Quakers, Nonconformists* ; and (by his leave) he has forgot one, as well as I forgot the rest, and that is, the *Draining of the Fens* ; there being a near relation between *Atheism* and the *Contempt of the Clergy*. But no Man can think of all things at once.

Well ; and do you think, Sir, that our old *Friend* is in good earnest, or does he *droll* ? Does he in his Conscience believe that the *Papists* do slight and undervalue our *Clergy* ? Do they lay their Plots and Stratagems to make us daily more and more despised ? and does he
think

think that they are really at the very bottom of their Hearts, Adversaries and Enemies to the Church of *England*? Well, suppose they be, what would he have me do in this case? Must I set sail presently for *Rome*, or dispatch a Letter forthwith to the *Pope*, desiring him out of all love to tie up all his *Priests* and *Jesuits*, and not suffer any one of them to cross our *Seas*: And furthermore, to let his *Holiness* know, that in good truth he does not do at all like a *Gentleman*, to let his *Agents*, and *Emissaries* ramble up and down with *Swords*, and long *Perukes*, and other fashionable Disguises; invagling those of our *Church*, and searching up and down in unknown Habits, for some of the least Learned of our *Clergy*, puzzling them with *Sophisms*, and making their Triumphs over them? Do you not think Sir, that he would listen to this, as he did to the *Quaker* that went over to Convert him? Surely the *Answerer* cannot be so ignorant of the *Romish Church*, and *Constitutions*, as not to see, that so long as the *Pope* believes himself *Supream* and *Infalible*, or (which is all one) endeavours to carry on the Humour of being thought, and believed so to be; so long

as the *Protestants* stand in their Opinion for *Schismatics*; and they believe, or at least say they do, that there is no Salvation out of their own *Church*; so long as they think themselves obliged, or pretend to think, that they ought to use all Arts and Means, to restore all again to themselves, and to frustrate all the Intentments of the *Reformation*: Lastly, so long as they think themselves Judges, or will judge what means are most likely to be effectual to bring about their Designs, shall we imagine that they will beg our leave to *comb their Perukes*, before they come out of their *Dressing-Room*? or that they will take our Advice what Street they shall walk in; what Company they shall keep, and whom they shall dispute with? Now, Sir, because I thought it next to impossible, to hinder altogether their contriving, our Contempt, (it being in a manner in the Body of their Religion so to do) as also, that there be several wise and wholesom *Statutes* of this Realm, with all Care and Prudence at first made, and since often renewed (and now lately forc'd by strict *Proclamation*) to prevent their bad intentions towards us, and to defeat, as much as may be,

be, their Plots against us ; if the *Answerer* would but have considered of these things , and had he but had that same *gratifying Master* of his, who used as he says, so to *open his Understanding in the case of Juvenal and Florus* ; perhaps, he might begin to guess why I did not particularly insist upon the *Papists*, as great Occasions of the Contempt of our *Clergy*, but left them, and many such things, to be treated of by him : In doing of which (although I am not apt to boast of good Works) I did very *friendly*, for had I not left Two or Three such things untouch'd, he would have been hard put to it (as far as I perceive) to have found Furniture for his *Answer*.

But yet for all that, if I were highly pleased with my own *Model* ; and were resolved to hale, and fetch in all to my two chosen words of *Ignorance* and *Poverty*, and stily to defend the same ; I could then, Sir for a need, tell him, that many have been tempted to turn *Catholicks* (as they call them) for want of Preferment ; and many have been abused and slighted by them, and brought themselves and others of their Profession, into Contempt, for want of Knowledge.

Now,

Now, though I never expected, that all the *Clergy of England* should be so *subtile in Logick, so cunning at untwisting a Complex Theme, so experimentally skill'd in Subject and Prædicate, so accurate at forming a Verb, and at hunting out an Etymology to the first Original* (as I perceive the *Answerer* is, by what he so earnestly recommends in several places) but that here and there one in a Country might possibly be worsted by a keen and pinching *Jesuite*, yet certainly, if the *Clergy* in general were better furnished with all sorts and advantages of Learning, it would be more difficult for those diligent *Enemies* of ours, to meet with so frequent opportunities of Victory and Conquest: And thereby, you know, Sir, the Grounds and Occasions of the Contempt of the *Clergy* would be much lessened, though not altogether removed: For I hope, that no body counts me so extravagantly mad, and doting, as to think that I shall believe, that it might possibly be so contriv'd, that there should not be any living Creature in *Orders* in the whole Land, but should be so Rich and Learned, as that he should never tempt any Man to dis-esteem him; or that he should

should behave himself so worthily, and discreetly, that it were impossible for the vilest *Raskal*, *Varlet*, or *Infidel* in the World, not to respect him, and attend to his Doctrine; (which is a thing that the *Answerer* has a great mind that I should say, because he can contradict it) seeing that I had several times in my *Letter*, as also in the *Preface*, that I would propound nothing, as near as I could, but *what was hopeful and practicable*. Which thing, if he had been at leisure to have minded, he need not then have held up his Hands so high, and repeat it Ten or Twelve times with such wonderment, that I should refer all to *Poverty* and *Ignorance*.

I am very loth, Sir, to go about to abase the *Answerer's* prizing himself, for discovering so many other several occasions of the Contempt of the Clergy, besides those which I mentioned: But I perceive he seems mightily concern'd (as you know, Sir, one *Friend* cannot but be for another) that I should be so lamentably mistaken, as to say, that *whatever lessens the value of the Clergy, or renders it less serviceable to the World, than might be reasonably hoped, may be all referred*

ferred to Ignorance and Poverty. For, says he, p. 7. *The Occasions of the Contempt of the Clergy are not only (on our part) Ignorance and Poverty.* Again. p. 18. *You had said enough,* says he, *if our Ignorance and Poverty had been only some, or the main of those things that lessen our value, and not the only things.* And p. 22. *Wherefore again, somewhat else is sometimes the occasion of the Contempt of the Clergy.* And p. 23. *I wish,* says he, *you had not said, Whatever lessen the value, &c.* — So that I perceive, if I had said that *Poverty* and *Ignorance* had been some of the Causes, or the main, or chief occasion, or the like, it had passed well enough; (I might possibly have had the Gentlemans Daughter;) but to say they are the *only*; that there is *nothing besides*; to put in that stabbing Word *Whatever*, it was an unkind, and unfriendly Expression.

Truly, Sir, you know pretty well my temper; and, I believe, would vouch for me, that I had no malice in my heart, when I said *Whatever*: But I much wonder that the *Answerer*, who did so often, and solicitously wish, that that same offensive word *Whatever* had been left out,

out, should overlook these other that are in the same Sentence ; *viz. than might be reasonably hoped* ; or if he did not, what did he think they meant ? he may believe me, that those words were not put in by chance, and (being slow to confess) now made use of to deliver me from a dreadful Mistake : But I intended thereby to signify two things ; first, That I would enquire into such causes, and grounds, as might be reasonable, and proper for me to enquire into ; and not into such things, as were already taken care of by the *Laws* of the *Realm*, or *Canons*, and *Constitutions* of our *Church*, as was before hinted. And had we an *Act* of *Parliament*, that were in as good force, against the *Poverty* of the *Clergy*, (which a worthy, and very learned *Author* in a late *Treatise* tells us, *H.Th.* might be so ordered, as it might not be very grievous to the *Subject*) as against the Foreign and Domestic Enemies of the Church ; I had left out that as well as those many other Causes, which the *Answerer* thinks fit to mention : But indeed, as to that other business of want of *Learning*, that would scarce be easily remedied

remedied by a *Vote* of the *House*, except it were extraordinarily *full*.

Another thing that I intended by those Words, was, that I would meddle with nothing but what was almost Impossible to be wholly avoided; and therefore at that time, I did not think it convenient (though perhaps afterwards I may) to tell the People, that there are a great many very *wicked ones* in the World, and always will be. Such I mean, who defying *Heaven*, and even *God* himself; it is no wonder that they are not sparing to a *Clergy-man*; although he has a very large *Parsonage*, and although he has all those *same Books*, that the *Answerer* says (*p.* 46.) he has *heard of*: nay, though he be one of his *Neighbouring Doctors*, with his *ratling Coach*: For we have those that can *curse* and *swear*, as loud as that can *rattle* and *rumble*, let the Road be never so uneven, and the *Coach-man* drive never so hard; and so they will, so long as they give themselves up to the *Devil*. But I thought it not fit to write a Letter to *Him*, to chain up his busie Spirits of Darkness, from intermeddling with Affairs on Earth; nor to insert *him* for one Ground or Occasion of the *Contempt*

tempt of the *Clergy*. But this, I think, may conveniently be said, that whatever number we have of those that are Despisers, not only of the *Clergy*, but of all that is good; and that were I to write my first *Letter* again, I cannot (by the blessing of *God*) think of any more proper way, either to recover them from perpetual ruin, or to abate their infecting of others, than with all earnestness to wish that there might be daily additions of such to our *Worthy Clergy*, whose Counsel, Value and Example might win them by degrees into some Sense of *Religion*, and better Opinion of those that are more peculiarly the *Maintainers* of the same.

I know there be some, who having a great Mind to dislike something or other, think they have made a considerable Objection against what I writ before, by saying, That I was very silent as to the *carriage* and *conversation* of the *Clergy*; which may be partly true, and yet no great omission; because I thought with my self, that if there were any want of Advice and Exhortation to the *Clergy*, it might be more proper to be performed by such as had *Authority* over them, and
power

power to mind them of *Ecclesiastical Censures* : But, for my part, I know very little Service that I could do in that kind, unless I should have rid up and down the *Country*, and turned *Parrettor*, or *Informer* ; and so bring in a *Roll* of such as are idle and negligent in their Profession : An Employment, I must confess, that I do not much approve of, but shall leave it to the Ready and Listning *Nonconformists* ; whose ill Will to the present Establishment of the *Church*, would make them very glad of the Office : and, I am confident, they would bring in a very fine Bill since *St. Bartholomew the Famous*, if they were but entrusted with the *contriving* of it.

And perhaps, this may in part satisfy what the *Answerer* thought he said against me (*p. 10.*) viz. That *Integrity*, together with *Learning*, and an *Estate*, is more considerable than either of them, or both together. Yes, truly that it is, by above Ten in the Hundred : But yet for all that, he need not to think, that supposing the great *Tithes* should be bestowed upon a *Vicar*, that he should presently fall to breaking all the

the

the *Commandments*, and saying the *Creed* backward ; for that is, or at least must be his meaning, if he intended to gain-say what I had written ; that is, that Learning, and a good convenient Estate, are of none, or very small account and use in a *Clergy-Man*; if there be but *integrity of Life*, and *good Conversation* : Which, I say, I think is not extraordinary true : For take this same *Integrity*, that has but *little Money*, and very few *Books*, and give this *Integrity* a good *Library*, and the knowledge thereof, and an Hundred Pounds a Year ; and if this *Integrity* be not more considerable, and do more good in the World, than Poor, Naked and Unlearned *Integrity*, I never saw the like of it ; especially in a *Clergy-Man*, who you know Sir, since Miracles are ceased, are supposed to come to a better knowledge of the Mind of God, and better able to discover the same to the People that are committed to their Care, by dedicating themselves, and their Time, to that Design and Service.

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It is just to as much purpose, and as much against me, when the *Answerer* says on in the same Page, *viz.* That very Rich, and very Learned *Clergy-Men*, have been despised; witness the *Bishops* in the late Times. Yes, truly, I must needs grant an old *Friend* of mine, that taking away all their *Estates*, the *Arch-Bishop's* Head, and putting many of them in *Prison*, are notable *Signs* of their being despised: And he may remember also, what the same *despising Rascals* did to our *Sovereign*, the *King*; and what would he infer from thence? If any thing at all, it must be, that *Riches* and *Knowledge* are altogether as useless, and as subject to Contempt, as *Poverty* and *Ignorance*: If he please, he may so infer; but when he has done, he will scarce be able to hire Two in a *Country* to believe him, unless they be very special and inward *Friends*.

But of all Stratagems that he makes use of, to shew how vain and successless all my Endeavours were likely to be; that certainly argues the most of close and thick thinking, which he lucks upon (*p.* 12.) Nay, says he, I will *venture*

ture further a little to make it appear (and indeed if there were ever *Venture* made, this was one) that *Ignorance and Poverty* are not the only grounds of *Contempt* ; for some *Clergy-Men* are as much *slighted* for their great *Learning*, as others are for their *Ignorance*. Now, although he says in his *Preface*, that he would not much boast of convincing the *World*, how much I was mistaken in what I undertook ; yet, I am confident of it, that this *Contrivance* of his, did inwardly as much rejoyce the *Cockles* of his *Heart*, as he phantasies, that what I writ did sometimes much tickle my *Spleen*. But wherein, I pray, Sir, are they slighted ? O, says he, in their *Preaching* ; a *Learned-Scholar-Preacher* can neither keep the *People* awake, nor make them write after him ; whereas a plain right-down, less *Learned Divine*, shall make them stare and start again ; so would an honest *Block-River* with his *Beetle*, heartily calling at the *Church-Door*, once in Five or Six Minutes, as well as the most *Ecclesiastical Fist* powerfully exercising upon *Edifying Wainscot*.

But does he think, Sir, that *Ignorance* will out-Preach *Learning* ? He is to re-

member, that into want of *Learning*, I put also *Indiscretion*, and want of the use of *Learning*; and also consideration of the capacity of the *Auditors*; and there be many other things besides *Greek and Latin, hard Words*, and some *Mysterious Points*, which to preach to *Common People*, you had as good give them a *Lecture* about *Squaring the Circle*: And therefore he did not hear me say, that the greatest *Meer-Scholar*, is always either the most admired *Preacher*, or really does the most good, because many other *Circumstances* are required, upon which, the *Fame and Success* of a *Preacher* does sometimes depend: But yet, thus far I durst venture to say (seeing that we are got upon the *Venturing Pin*) that he that understands the *Holy Scriptures* best, and therein the *Mind of God* explained; (under which, I comprehend all *Learning* requisite for the same) he also that has the *Command of true and useful Rhetorick*; discerning what *Words* are most proper and intelligible; and how they are so to be ordered, as they shall not make either any harsh and unpleasant noise, nor be difficultly understood; and that has besides an audible

dible and graceful Voice, a comely and unblameable Gesture; if this Man thus accomplish'd, be not more respected, and likely to do more good in general, than he that wants all, or has but some few of these, then it is a most rash and idle thing, to wish the very meanest we have of the *Clergy*, to have had the opportunities of any better improvement.

But, O, the *sanctified postures*, the *familiar and condescending Similitudes*, and the *insinuating and melting Voice* ! I hope, Sir, they do not resolve to *muzzle* my *Clergy-man*, or think that I intended only a *mute Divine*; one that should only *frown*, and *forehead* his Parishioners into a Godly Life, instead of prudently *reproving* them; and saying nothing to the purpose, should only clear up the people, with drawing up his Chaps into a *pleasant Smile*, when the *Use of Comfort* is ready to come. Of which Religious *Face-makers*, we had a great plenty in the late *zealous times*; those, I mean, that use to turn up the Glass, and spend a quarter of it, in rocking of themselves into a still fit of Prayer, and then breaking out into a sudden

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fright of Devotion, as if they were risen from the dead. We are (thanks be to God) past those days, when the *Pulpiteers* use to strip and truss themselves, as if they were to shew some *spiritual tumbling*; and so having hung up their Cloaks, and put back their Hair behind their Ears, sometimes they were for bending backwards, as if they would take up a Shilling in their Eye-lids; sometimes again for stretching upon the Cushion, as if they would turn over their heads, and shew you the double *Summer set*; but then, if there came to be any extraordinary Shew, and the Occasion did require any transcendent Feats of Activity, and great Agility of Body, such as a *publick Thanksgiving*, or a *Solemn Day of Humiliation*; such a time called only for close Drawers, and the Breeches were to be left at home, because they were great dampers of the power of the Spirit, and a vast hindrance to the efficacious *carrying on the Work of the Day*, and the *immediately succeeding Tax*: Then it was that Godliness chiefly consisted in the management of the Eye; and he that had the least Pupil, was the most righteous; because most easily concealed by the rowling

rowling white. Then it was, that they would scarce let a round fac'd man go to Heaven ; but if he had but a little Blood in his Cheeks, his condition was counted very dangerous ; and it was almost an infallible Sign of absolute reprobation : And I will assure you, Sir, a very honest man of a *Sanguine Complexion*, if he chanc'd to come nigh an officious Zealot's House, might be set in the *Stocks*, only for looking *fresh* in a frosty morning ; and yet, for all that, these pale and world-renouncing *Saints*, should slyly lick up all the Sweet-meats of a small *Parish*, and religiously suck down a Pint or two of *Malaga*, and then despise the Creature, unless taken with moderation.

What the *Answerer* meant, in saying that an unlearned Preacher had many ways to keep people awake, and to make them as busie with their Pens, as the *Clerks* are in their *Chancery Office* ; whereas a man of Reason, and true Eloquence should not so much as draw forth one Sigh, Tear, or drop of Ink, I do not understand ; for, for my part, I see nothing to the contrary, but that a Person of good Education and Discretion (if he did) may not think it useless and phantastical) may

bellow as loud, as the most illiterate of all; for, Sir, if you remember, care was taken, that such as were designed for the *Ministry*, should have, not only all their *outward Limbs*, but also *good, strong, and lasting Entrails*; which, you know, Sir, if the Mouth does but open, and things be but a little ordered, will make *noise enough*. If indeed People were to be *bellow'd* or *blown* to heaven, then certainly their *Herdsmen* with his Horn, might save more People of the Parish, than the *Minister*, though he splits his Throat; and I deny not, but that a man may be scar'd by a *whole Cannon*, or a *Crack of Thunder*, but scarce into a good Life that will hold and continue; and although to the late famous *Triers*, it was an approved of Sign of *Conversion*, to have been in a great *Storm*, or *Tempest*, and to have been a little frightened or affected therewith; yet I cannot forbear to say, that that person, who has been kept awake by a meer *hideous noise*, and such a *Strenuous Voice* that will not so much as let the poor *Jackdaws* rest quietly upon the *Steeple*: when he gets but once out of that *jarring Din*, he may presently fall asleep, and as well try to medi-

meditate upon a *Sound of Trumpets*, as any thing that he remembers towards the amendment of his life.

I did partly, Sir, promise to observe the *Answerer's* Method; but I am afraid I shall not be altogether so good as my word; and if I fail, I suppose it is no great matter; for I do not perceive that the closeness of his *Siege* is such, as should strictly require any such thing; therefore before I proceed any further, as he tells me *p. 5. that he has no reason to thank me, that I should take notice of no other Occasions of the Contempt of the Clergy, but Ignorance and Poverty*; so, I am sure I have very little reason to thank him, for trying to make people believe, that I should say, that *whatever Disgrace or Contempt did lie upon any of the Clergy, it was altogether their own Faults*; to which purpose, I am confident, he speaks nigh twenty times in his *Book*. By two or three places, Sir, you may guess at his meaning in the rest, *p. 6. he says, I do almost insult over the Poverty of the Clergy; and that I do in a manner excuse the Laity for despising the Clergy*; and *p. 18. he wonders at me for thinking that the Clergy is wholly necessary to their own shame*;

shame ; whereas it is oft times their Misfortune, as he says, p. 23. and the matter had not been much, if he would have been content, to have been mistaken all alone by himself, but he must draw in the Countrey Gentlemen, and scandalize them ; and set them to make a groundless and senseless Speech, from what he pretends they should find in my Book ; saying, Look you here, Parson, have you seen this Book ? here is one that has made it as plain as the Sun, that you are a company of dull Block-heads, and that the reason that you are no more respected, is all your own fault ; and so you may e'en sink in your own sorrows, there is no body likely to pity you.

Surely, Sir, the Answerer has got my Book purposely Printed for his own *mistaking* ; For, I can find no such thing at all in mine, namely, that *all the discredit, or calamity that falls upon any of the Clergy is wholly, and altogether occasioned by themselves*. But the contrary I find almost every page : as suppose a Lad should be imposed upon, and made believe he is fit for the *University* ; and thereupon should be presently sent away with *Cato, Corderius, and Textor's Epithites*, for *Gunpowder-treason* ; and with *Mñny dñdñ dñ* — and perhaps

perhaps the beginning of the next verse, so fitted to his tongue, that it is ready to start out of his mouth at the first sight of the *Theatre*, or *Kings Colledge Chappel* : and suppose when he comes there, that his parts are such, that the *Muses* come upon him but very slowly, or that he cares not much for their further acquaintance ; having been sufficiently bang'd out of all love to them at *School* already : or, suppose he having a mind to study, has neither *Time*, *Books*, nor *Money* to purchase them ; but must go to the *Stationers*, to look what's the *English* of a word ; and that his friends being either not willing, or not able to maintain him there above five or six months, he goes and seeks his fortune ; and so as it is in the Fable, *he skips into the pond, in hopes of a flock of Sheep* ; but so it falls out, that he never arrives to the preferment of above *twenty pounds a year* ; whereupon, Sir, upon these and the like occasions, it so happens that such an one possibly proves not very serviceable to the *Church*, nor much esteemed by the people : Now can any one in the world, besides the *Answerer*, be so mad as to think, that I who had reckoned up these, and many
such

such occasions of the contempt of the Clergy, and finding thereupon, here and there a person in *orders* not so honoured and useful, as might be wished ; should presently bid him (or tempt others, by what I say, to do it) go hang, damn, or bury himself alive ; go sink, drown, or die in a ditch like a dog : he may e'en thank himself ; it was perfectly his own fault : a great lazy lubber, that might have had a *Living* of six or seven score pounds a year ; and he must be modest, and go puling into a private corner with one of sixteen ; an idle and unambitious Coxcomb, that might have had his Barns topt full of Corn, besides two great stacks in the Tard ; and when he should be gathering in his refreshing Harvest, for him to be counting up his few in-coming eggs ; or scrambling with the poor Pigg for Plums under the Damfin tree : an ill contriving Rascal, that in his younger years should choose to lug the bag and the bottle a mile or two to School : and to bring home only a small bit of Greek or Latin most magisterially construed ; and would not enter himself into one of the great Schools of the Land, where he might have received his belly full of knowledge in full chargers ; and afterward having five or ten pounds

pounds a year plentifully allowed him by his friends, should forsake the University, and the Advantages thereof, and go sneaking into the Country, and spend the prime of his years with a company of small Grammar-Singers : a careless and improvident wretch, that should be so overseen, as to be descended of such an humoursom and phlegmatic Father, who was so surly, and dull as to bestow upon him neither Estate nor Parts ; or that should be so inconsiderate and undiscerning as that he should suffer himself to be begotten of such mean and ordinary Parents : whereas there be so many fine and tall Gentle-folks in the world, that could have given or procured him present preferment : away miserable and low contented mortal ! Weep on, and die ! sinking in your own sorrows, and in your own contrived miseries ; for you are likely to have no help, pity or respect from us.

After this rate, Sir, he discredits the Country-Gentry, in that Speech, which he makes for them ; as if he could find any one creature in the whole Nation (that ever saw my *Book*) besides himself, so egregiously weak, as to mistake me so grossly as he represents them to do.

Neither,

Neither, Sir, would it satisfy the *Answerer* to endeavour to make people believe that it was my opinion, that whatever *disesteem* any of the *Clergy* did lie under, was perfectly occasion'd by their own choice, and wholly to be attributed to their own neglect, and imprudence, but he must needs go about to draw me in, to undervalue the whole *Clergy* of the *Land*: which he has as much reason to hope to do (from any thing that I said) as to try to persuade me, that I promised in my first *Letter*, to cut my own *Throat*; and for that purpose, he has so ordered the business, that in the *Mercurius Librarius*, to the end of the *Title* of his *Answer*, these words are added, viz. *Wherein is contained a sober Vindication of the Clergy of England from the imputation of Folly and Ignorance*. Now, Sir, although I did not spend much time in contriving a set commendation of our wise and honourable *Clergy*; yet in several Places I said so much, and acknowledged it so far, that I thought that nobody, that would but at all attend to what I writ, and were not very humour-some and peevish besides, could possibly mistake my Meaning; my Design being not to make a needless and solemn Commemoration

memoration of the Learning and Wisdom of our *Clergy* (which the whole World has always admired , and have reason still to do, and our *Adversaries* to dread) but still to encrease the number of our Admirers , and that we may become a greater terrour to the *Enemies* of our *Church*. Neither , Sir , was I altogether ignorant, how much the ordinary sort of our *English Clergy* do far excel in Learning , the common *Priests* of the *Church of Rome*. But , Sir , as I told you in my last, as there were very good Reasons (ever since *Infallibility*, and the several *Arts* thereunto belonging , was laid aside) for which it might be convenient that our *Common Clergy* should be richer than theirs : So for the same Reasons, it might be requisite (or at least very desireable) that it should be more *Learned* ; but for all this , Sir, the *Answerer* taking no great delight in understanding what I meant, on he goes, p.25. most *historically* shewing, that the *English Clergy*, since the beginning of *Queen Elizabeth's Reign*, is much improved ; and the Reason is, because *they can now Preach much better, than the High-Sheriff could then* : Whom I must grant to be a most
admirable

admirable Preacher, if his *Phanſie*, and *Biskets* held out good to the end of his *Sermon*; to which, were it worth the while to reply, it might be ſaid, that ſuppoſing the *Clergy* be ſomewhat improved ſince thoſe Days he ſpeaks of; and that the reſt of the World ſtood ſtaring ſtill at the ſame low degree of Underſtanding, then a *Clergy-Man*, although but a little amended in his Judgment, and excelling thoſe of former times, would be much valued and reſpected. But ſuppoſe the *Laity* have an odd kind of *Phanſie* to inquire, to improve, and in their way and proportion, to grow in Knowledge alſo; then a little improvement in the *Clergy* will not poſſibly be ſo hugely wondered at, as the *Answerer* expects it ſhould be, unleſs he could procure an Order to have all that are now living in the World, to be preſently knock'd on the Head, and to fetch from the Grave the *High-Sheriff*, and his ignorant *Halberters*, to admire the growth and increaſe of Learning, that is now to be found in the preſent *Clergy*. But for my part, I muſt confeſs, I know no reaſon to deny, that the *Clergy of the Land* does daily conſiderably improve; but withal, I
do

do not perceive where the *Murder, Witchcraft*, or the *Jesuitisme* of the business lies, either in wishing that they may still proceed; or in guessing why they go on no faster.

I believe, Sir, you are sufficiently tired with reading the small devices, that the *Answerer* makes use of to defeat the design of my *Book*, and the hard shifts that he is sometimes put to, to contrive but a *conscionable Mistake*; but when his parts grow low, and his Invention flags, then he is for seeking out for one of my own supposed *Objections* (and presently shutting the *Book*, lest he should read any of the *Answer*) he spends his time in paraphrasing upon that. How often, Sir, he falls into this humour, it would cost the *Reader* near six pence to know. I shall give you therefore at present, Sir, but one instance of it: About the beginning of p. 32. he wonders at me very much for seeming to say, that *the worst of all Scholars are pick'd out for Divinity*. For, says he, *Is it not a strange thing, that they who have diverted to other Studies, should for a great part, prove excellent in their kind, able Lawyers, expert Physicians, &c. yet they only who settle to Divinity,*
D *should*

should for the most part prove otherwise?
 Yes truly, it is a very strange thing;
 and I believe the like was scarce ever heard
 of; especially by an *Answerer*, who will
 neither read, nor guess tollerably: For,
 if he had but taken that same *prospective-*
Glass, which he advised me to look upon the
Laity withal, p. 5. and had he but turned
 either end of it upon what I said, p. 11,
 17, 21, & 81. perhaps his wondring in
 time would have somewhat abated; for
 there he might have found, that very few
 determine themselves to the Profession of
Law, or *Physick*, without the considera-
 tion of some *Estate*, upon which they
 foresee they may be probably maintained,
 until they gain skill enough, and reason-
 able Confidence, to *profess*, what they
 design; and, sure I am, that there is
 scarce now to be found a *Lawyer* in the
Nation, that ever got, or is likely to get
Sauce for a Pullet, but (besides his *Uni-*
versity Preparations) has spent the best
 part of his time, for six or seven years
 together to fit himself for his intended
 Employment; and as for those many
 others that go only to the *Inns of Court*,
 to learn and admire the excellent Knack
 of eating without a *Trencher*, or to
 know

know the *Porter's* Name, and the ~~four~~ *Terms*, these are only a shame to themselves, to great discredit to the *Profession*; because they never intend, nor endeavour to practise; and if they should go about it, it would be but to very little advantage for them to give a proof of their ill spent Time; for he that palpably loses his Business at the *Barr*, once and again, meerly for want of Skill, and not out of pardonable Mistake, he may e'en run Home to his Chamber, and lay aside his *Gown*; for his *Sword* will as well become him in *Michaelmas-Term*, as in the *Long Vacation*.

And these, Sir, are the Choice, and Best of the Reasons, that I can find in the *Answerer*; upon which, he will not suffer any of the Inferiour sort of the *Clergy* to come to any higher degree of Knowledge, before they enter upon their holy Employment. The next thing that he undertakes to shew, is, that supposing the Ignorance of any of the *Clergy* be such, as it were convenient to wish it less; yet, that I have either not truly assigned the causes of it, or have omitted many. And here in the first place,

he falls upon me as severely, as the very *Castle-keeper* himself could have almost done, for finding fault with the common Method of *Schooling*: In which, his first Assault, about *Greek* and *Latin*, is so forcible and furious, his Reasonings so killingly close and destroying, and all his Deductions so securely back'd and guarded, that I was almost tempted to renounce *Logick*, and all its Works, and never to come again within a Furlong of an *Untwister of Complex Themes*; but presently to clap Hat under Arm, and to run as hard as Legs would carry me, to the first Man that sold any *Amo*, or *Τύπλω*. About the middle of *p. 35.* (a place I am sure I shall no more forget than *Marston-Moor*) after a mild and gentle Preface, as sweet and courteous as *Friends* could devise, viz. *I beg your pardon*, says he, *if I be not altogether of your Opinion, as to the business of Schooling.* When, alas! (little thinking I of any such danger, so nigh at hand) without mercy he seizes upon me with the utmost violence, and dint of *Logick*, and beginning with a most confounding disjunctive *Syllogism*, called by the wicked and hard-hearted, a *Dilemma*, or *Cor-nute*

nute (which you know, Sir, is the most barbarous and unchristian that can be invented by *Man of Argument*) he tells me after this inhumane and savage manner; *Either*, says he, *it is necessary that Greek and Latin should be learned, or not*. Now, for my part, Fire or Water; Burn or Drown; I know not which to chuse. If I say Not; then he has me most cruelly upon the Hip, and brings me over with a most deadly Gullsh: For I, thinking nothing of this Milchief, had gone, and foolishly said, that *there were very good Books in Latin and Greek*; and therefore seeing I cannot avoid it, I must say Yes; though it be to the undoing of my Wife and Children. *Yes*, says he? *then if necessary, those Languages are to be learned at School, or not*: Well; it's e'en as good to be undone at first as at last; I must say Yes again. *Very good!* says the *Answerer*; and now we have got you thus far; *I proceed, and assume*. Nay, think I, now I perceive, he intends to kill me alive; now come *French, Spaniard, Turk, Tartar*, or any devisable thing; for nothing, I am sure, can be so heathenish, and void of all Grace, as a cruel and blood-thirsty *Assumer*: But

I must be content ; for on he goes , and to make an utter end of me, says, that if *Greek and Latin are to be learned at School, then a good proficiency is there to be made ; and if a good proficiency, then nothing but the meer words of the Languages are to be studied.* But I know, Sir, he'll be ready to say that he does not conclude so ; but I care not for that ; for he must conclude so , if he intended to conclude against what I said : For I said nothing against the Languages, but only that some other delightful Employments might be mixed with them ; and that a very competent skill therein, might possibly with more Advantage be gain'd out of some other *Authors* , than out of *Dictionaries* , or *Janua's* , which are not much better. A Lad surely may bring up a little *Arithmetick* and *Geometry*, (beside a good Bouget of *Latin* and *Greek*) without breaking the Horses Back ; especially if his *Fathers Man* comes but along with him. And as the *Answerer* says , he has heard of *Fathers*, *Councils*, and the like ; so I have heard there is a *Greek Euclid* ; and that there be many *Latin Books* , out of which, Knowledge, together with Words, may be

be conveniently learned. But alas! now I think of it, *old Folkes* will not give unto *Children* any Reason, for fear it should choak them. What give a Child rank and surfeiting Sense! It will breed Worms, the Itch, Kib'd Heels, and Scabby Heads. *Children* must have only Water-Gruel, scall'd Milk, Bread and Butter thin spread, and gay'd, and easie digestible Words. A *Triangle* brings down the *Pin of the Mouth*, and a *Square*, if it be any thing large, certainly inflames, and causes the *Squinzy*. And, as the *Answerer* says, (p. 37.) *It is Memory alone that is to be cherished and employed in Lads; that being the great Store-house and Foundation of all Learning.* Yet truly, it is so; but for all that, I do not much approve, that a whole file of Lads shall be all hang'd up indifferently together, for not being able in the same time to get, and repeat so many Inches, or Feet of Words; whereas perhaps some of them, having naturally but a small Faculty that way, have as much reason to be whipp'd because their Hair is not curl'd and flaxen, or their Eyes are not gray. And whatever Sense the *Answerer* may pretend is to be found in *School-*

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Books to assist and help the Memory, yet it is usually so undiscernable to Lads, that you had as good set them to get by Heart all the *Signs* from *Temple-Bar* to *Westminster*, as many Tasks that they are oft-times obliged to.

And as for the business of *Homer*, if the *Answerer* will promise me not to be angry, I will for once chuse rather to be of my Lord *Bacon's* Opinion than his ; who tells us in his advancement of Learning, “ that he can without any difficulty “ pronounce, that the Fables of *Homer* “ (notwithstanding he has been made a “ kind of Scripture by the later Schools of “ the *Græcians*) had no such inwardness in “ his own meaning ; but however as the “ *Answerer* well observes, there is somewhat else in *Homer* besides *Achilles's* Tocs. But I profess, Sir, my mind did so run upon the so often commended *Moveables* of the *Captain* (*πόδας αἰνός*) that I might easily forget the *Buckle-Garters*. But is there no thing else in that ancient and venerable *Poet*, but stories of *Footmen'ship*, and such like low accomplishment ? Was it not he that laid down the first Elements of *Physic* and *Chirurgery* ; and gave the first Glimpses for scraping
of

of *Lint and Spreading Plaisters upon Leather*? Is he to be undervalued, that is not only the most *Christian* but most *Protestant* of *Poets*; in whose Works you may not only find all *Practical Divinity*, as fast as in the *little Book of Piety* it self; but most Cases of Conscience warily resolved, and knotty Controversies acutely decided? Is he to be called a *Rumbler*, who glides as smooth as a Star, or a fired Rocket of Tow? who was not like common confined Mortals, born at one dull place; but at no less than seven the most eminent *Cities* of the *East*? Is he, with whose Works *Alexander* alone could take rest, when as the whole world besides could not content him; and who has been so solemnly quoted in all Ages, and so generally relied on as the only Standard of *Græcian Classicalness*, to be compared with *Garagantua*, that was famous for nothing else but *Torchbuls*! Alas, Sir, this is nothing to what might be found in *Homer*, if people were but diligent, and go but deep enough into the *Original*. There is the *Jesuits Powder*, that the world has made such a great stir about, lies so evidently in one place, that reading but the very Verse with true
Accent,

Accent, will almost cure an ordinary *Quartan*: And again, there is the *Philosophers Stone*; for which people have been groping so many Ages: I could say somewhat concerning a certain long word in the second *Iliad*, that would encourage an often frustrated *Philosopher*, to call for his despairing Bellows, and presently to blow up afresh. And indeed most of those Rarities, which latter Ages have counted themselves happy and ingenious in the finding out; as the *Compass*, *Printing*, the *Circulation* of the *Blood*, and the like, are fundamentally all in *Homer*; and if People had not been Lazy and Distrustful, might have been long before brought to light, by a little help of *Didymus* and *Eustathius*.

And this puts me in mind of what I have heard so often said concerning his *Latin Brother*, Prince *Virgil*; namely, that if all *Arts* and *Sciences* were absolutely lost, burnt or sunk, and only *Virgil* left secure in the *Capitol*, they might be all most easily recovered out of him, by one that has but patience, a black Eye, and a good *Commentator*. In one corner of a *Verse* lie very close all the *Secrets* and

and several *Systems of Astronomy*; and though *Ricciolus* has seemed to search many *Authors* for his curious Observations, and to have spent many an Hour in his ingenious Contrivances; yet if you trace him Home, and watch him but closely, you will find, Sir, that he is only a *Paraphrase* of Four or Five Pounds price, upon those bare fruitful Words of the Poet—*quo sidere terram*. From another small quantity of *Princely Verse* may be retrieved, if need should be, all the practical as well as fundamental Laws of *Policy*; and that *Candix* stood out Twenty Years, only by a right understanding of — *Apibus quanta experientia parvis*; keeping close to the Letter; and was afterwards taken by some idle, and looser interpretation of the same words; there is nothing more plain. Nay, Sir, I shall tell you a little further, what a *Nonconformist* not long ago hinted to me, *viz.* That if the present *Fathers of our Church* would but lay aside all *Ecclesiastical History*, *Fathers*, *Councils*, and *Canons*, he would undertake to draw up, out of the *Evangelical and Prophetical Writings of Virgil* (as he call'd them) such a *Body of Divinity and Church Dis-*

Discipline, as should exactly agree with the Primitive Doctrine and Intentions of our Saviour ; and more than that (giving me a private Jogg) he was almost sure, that if this great Poetical Divine had lived in our days, he would have turn'd out at Bartholomew ; for he found some notable Insinuations in the Author against the Surplice, and renouncing the Covenant. So that, Sir, upon further considerations, I must be forced to acknowledge, what the Answerer says, page 38. that together with the Fabulous part of Poetry, there is a great deal of useful Learning to be found.

But withal, Sir, I must beg leave to put in a Caution or two, as to what was said a little before concerning *Homer* ; and then not a word more of *Homer* all this Year. And first of all, I have made some little enquiry, concerning *Alexander's* laying him under his Pillow ; and I find that the Learned differ ; some placing him only upon a Stool by the Bed-side, and others over his Head upon a little Ridge ; the ancient Manuscripts not fully agreeing about *ὕπνῳ* and *ὕπνῳ* ; and as for *Rablais*, I shall not undertake for his being of the *Reformed Religion* ;
but

but as to *Divine Mysteries*, I think that *Homer* and *he* may equally pretend ; and though Comparisons are odious , yet I am somewhat forward to acknowledge, that the mighty Spirit of *Garagantua* declining the vulgar way of coming into the World , and cunningly crawling up the *Hollow Vein*, and so making his Escape under his Mother's Ear , is not much inferior either for Honour or Strangeness , to that *Seven-City Birth* of *Homer*. I meet indeed sometimes with Idle , Extravagant People , that are so prophane as to compare his *Poems* to *Chivychase* ; but such I always check, shewing them plainly , that when the *Poet* has a Mind to recreate his *Readers* to purpose, then by the elegant help of his little tickling π's and ς's, he could do it so effectually, that nothing ever came more delightful from the Town of *Athens*. What more *Theorbo-like* , than τὸν δ' ἡμείβετ' ἔπειτα Πάτηρ ἀνδρῶν τε θεῶν τε. What more smooth and celestial, than Σχῆιδόντε, Σκῶλόντε, πολύκνημόν' ἔπεινόν. But indeed, when the Broad Sides of *Poluphloisboio's*, the *Hippodamio's*, and the *Poluscarthmoio's* are dreadfully discharged towards the upper end of the School, and
the

the Noise thereof come grumbling down like a Cart over a Wooden Bridge ; I will not say, but that a small Lad or so, of a tender Constitution , may chance to creep underneath the Table. But to make an end, Sir, of this ; questionless there is a very peculiar and secret worth in several Authors ; and if you want a Bit of Ancient *Authority*, to plant *Classically* upon the Title-page of your *Book*, there is none that is more fit, or has been more serviceable, than the worthy *Poet* before-mentioned. Nay, so serviceable has he been in this kind, that I durst almost venture to say, that if he should by any Misfortune be afterwards utterly lost, he might be so far pick'd up by Pieces out of Title-Pages , that there should scarce be wanting one π δ ἀπομαρτόμε-
 ρον ———

And thus having done with *Greek* and *Latin*, I shall now, Sir, follow the *Answerer* to p. 39. where he tells the World, that if *he would have made the worst Construction of all things*, (and indeed worse I think no body could have made very easily) *it is my Opinion, that Thirteen or Fourteen Tears of Age, is old enough for a Boy to be dubb'd a Freshman in the University;*

versity; whereas I only said, it is but very low and slender Diet, to live Sixteen Years upon the meer strength of Words: But notwithstanding that, he hurries on in a most sharp confutation of me, *cæteris paribus*, as he did about Greek and Latin; but yet somewhat warily quoting by the way, Dr. Hammond, and another that were admitted into the University at Thirteen and did well. Whereas, in that place, it never enter'd into my thoughts to consider to what Years it was best to continue at School: But only, let the time be what it will, I thought that some of it possibly might be better spent. But the Answerer does no more here, than in many Places besides; for where the confutable matter grows scarce and thin; then he is for making some certain Opinion for me; and having deputed me to say such and such Words, he begs leave to suggest somewhat, Pag. 40. and then he falls with all vengeance upon that same poor Opinion of his own devising, and knocks it, and bangs it to Dust and Ashes. And this Humour is so powerful upon him, that within Two or Three Pages he is at it again, viz. Pag. 43. *It does not*, says he, *always necessarily*

cessarily follow, that Rope-dancers in the Schools, prove Jack-puddings in the Pulpit. No verily, it does not ; and I knew it very well : But that does not hinder, but that it may sometimes follow, or very often, or *usually* happen (as I said Page 33.) I pray, Sir, when you meet the *Answerer* next, desire him to look a little better to his Words : He could not be content to put in *always* instead of *usually* ; but he must bind it, and ram it with *necessarily* ; saying, *it does not always necessarily follow*. I owe him, as I remember, a little curiosity, for treating me so barbarously about that same troublesome Word *whatever*. I wish withal my heart, that he had not said *always* ; for an Old *Friend*, an Old *Acquaintance* to say *always* ! and to put in *necessarily* besides ! it was certainly a most unhappy oversight. But then, I liked that which follows singularly well ; *i. e.* having made me to say, that *all that ever had been Prævaricators and the like, did always necessarily prove Triflers in the Pulpit*. There, says he, *I think I have catch'd him bravely ; for I know some that never came there ; and others that have ; who behave themselves very gravely and seriously.*

seriously. Yes, and so do I know several that have been courted, or forc'd to undertake those *publick places* of wit ; who are now in their several *professions*, as considerable *persons* as belong to our *Nation* : But yet for all that, as I believe, that it was not *quibbling* which made them so *considerable*, so still I am apt to think, that such Exercises do provoke slender-witted Lads, to spend too much of their time in such Trifles, who having no such tempting Examples, nor hopes of applauded Jests, might possibly have employed themselves in such Studies, as might have made more for their own, as well as the Worlds Advantage.

I wonder what the *Answerer* counts worth the while, when he says, pag. 44. *he thought it worth his, to add a supplement to those things, which I had reckoned as causes of that Ignorance, that is in some of the Clergy.* I am not, Sir, ridiculously silly, as to say that nothing might be added, : But yet in all sober sadness, the *Answerer* must excuse me, if I say down right, that the *Accompt* which I have given, does not at all appear *imperfect*, by any addition that he

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has made. For first of all, says he, *I have skipped over the dulness of some mens natural parts.* Surely those places were not rent out of my *Book*, that tell him, not only that a *Lads* parts ought to be guess'd at, and oft-times might ; but that discreet and wise *Physicians* should also be consulted, before it should be determined that he should live by *Learning*. I did not indeed give any particular directions that every *Lad*, before he was so determined, should take a certain *purge*; and according as that should be found to move the *humours* quicker or slower, so he should be resolved upon, as *sprightful* and *apprehensive*, or as *dull* and *incapable*: But excepting that one thing, all care was taken that any man (besides the unreasonable *Answerer*) could possibly expect: But yet for all that, he says also, that *I forgot the short stay, which some make at the University*; which in truth, as he says, *I had great reason to have take notice of.* Which I did, as I think, so plainly, that I know not how to have done it more, unless I should have got it engross'd upon *Vellom* in great *Text hand*, and have ordered every word to begin with a vast *red Letter*, But these omissions of mine
 he

he hints at by the by only : But pag. 45. he pitches upon three very remarkable things, which he says, *by my favour, he thinks I have not considered, and yet they are such as do much concur to the keeping of some of the Clergy low in Learning, viz, want of Books, want of time, and want of learned Company.* Now, Sir, if you remember, the *Answerer* says, that he gave a *shilling* for my Letter, and read it. But, for my part, I profess I can scarce tell how to believe him ; for he writes and answers, as if he had lived altogether at the *Molucco Islands*, or, as he says of himself in his *Preface*, like one that is out of the *World of Books*, What can we do, says he, p. 44. *without Books, unless learning were infused and inspired into us by a Miracle ?* and again, *What can we do with Books, unless we had time to read them ?* Very right ; and so said I : And I know no difference, but only I say it in *Michaelmas Term*, and he says it in *Hillary*. It is, Sir, to me a very strange thing, that the *Answerer* should seem perfectly to forget what I said : and yet take the very same words, and Print them, and sell them for *supplements and new discoveries* at the *Kings Arms* in *S. Pauls Church-Yard*, which were

told three months before at the *Angel* in *Cornhill*.

And thus, Sir, I have in short considered what the *Answerer* had said as to *Schools* and the *Universities*. It is time for him now to call me to an accompt concerning *preaching*. Which he does pag. 53. and the first of all he sets upon me with a charge general, for endeavouring to bring the whole *Office of Preaching into Contempt*. I wonder that, when he was about it, he did not thrust it home: and accuse me of cutting off the late *Kings* head; or that I had a design to burn all the *Bibles* that were to be found; from the largest that lies on the *Desk*, to the smallest *Geneva*; not leaving, if possible, so much as a *Psalter* or *Primer* in the whole Land: and that to his knowledge I did intend to begin this *Antichristian* work upon the first of *June*; that the billets most certainly were already provided; and that I had spoken for the brush wood to be brought out of *Kent*. When people fall a guessing, I love they should guess to some purpose. I hate all small ambiguous surmisers; all quivering and mincing conjectures; give me the lusty, and bold Thinker: who, when he undertakes

takes to Prophecy, does it punctually. *You write*, says the *Answerer*, *at that rate, as if you had a design to bring the whole Office of Preaching in Contempt.* Who can tell, Sir, what my design was, but my self, any further than it may be judged by my words: let every body design for himself: why should one man design for another? would not the *Answerer* think, Sir, that I were very frantick, if I should tell him, that I beg his pardon; but in my opinion he writes after that rate, as if he had a design to disparage himself and his *Profession*: or, that he has managed his business so slenderly, as if he had hired him to set forth a mean *Answer*; and thereby to build my self a Reputation upon the weakness and mistakes thereof. This, Sir, would look like a sly and ill natur'd Insinuation: or like one of those *same disingenuous squints, with which the Answerer pag. 57. says my Letter looks upon the Clergy.* But is it for certain that I am against all *Preaching*? and that my design is to bring that holy exercise altogether into Contempt? Might not some favourable and tender hearted man by no means be perswaded to think otherwise? *no, by no means; says the Answerer: for*

that *I* running through the whole method of Preaching, he finds that *I* am against all Prefaces, Similitudes, Divisions, mollifying Sentences, Latin and Greek, flesh and fish, Mr. Dod, and all that is good.

And of all things, Sir, which trouble the Answerer, I perceive nothing does it more, than that *I* should speak slightly and meanly of Prefaces. *That* seems, says he, (p. 55.) to me that our very Prefaces are slighted, and meanly spoken of : and if so; then farewell all Religion : farewell Church and Steeple : farewell Pulpit and Cushion ; what take away our dear Prefaces ! Can he be a well-wisher to Preaching, who will not so much as let us begin our Sermons ? and can he be an encourager of hearing the Word, that will not suffer the attention of the Auditors to be prepared by a considerable Preface ? or a Friend to the reading of the Bible, that will not allow so much of the first of Genesis, as to make mention of Adam ? what against Prefaces ! has he so little knowledge of the Scriptures, as to forget St. Luke, the great Evangelical O-rator ? is he of no worth or example with him ? Methinks the beginning of his Gospel might have taught him more modesty and manners, than to be against Prefaces ; and

is there any hurt to *begin a Sermon* with Adam, seeing there is such a great affinity between the *Old Testament* and the *New*; and that many *Texts* in the *New* do so plainly refer to the first Adam? Yes truly; because it seems not convenient that the *Sermon* upon *Good Friday*, should have the same beginning with that upon *Trinity Sunday*; because I stinted them on this side Adam, and that too, when the *Text* was in the *Revelations*, saying nothing at all but they might begin at the *Flood*, the *Captivity*, or the like; because I knew it was the Humour of some, to spend half the Hour in beginning to begin their Sermons; fetching their Preface as far off as they could turn the *Bible* backward: And lastly, because it seems reasonable that People (as far as might be) should be instructed in all the several duties of their Religion, and have the greatest and most useful parts of the *Scripture* explain'd to them: Therefore am I against all *Prefaces*. I wonder he did not conclude, that in my Heart I was against Adam, Moses and the *Prophets*; he might have done it as well, if he had but thought of it. St. Luke has a short and suitable Preface of Four

E 4 Verses,

Verſes, to his whole *Goffpel*, but begins neither with *Adam* nor *Belfhizzar*; and you know Sir, *St. Chryſoſtome*, the *Orator* of the *Church*, has many *Volumes* of *Homilies* or *Sermons*; but as I remember, there are very few *Prefaces* taken from *Adam*; and yet you know, Sir, the *New Teſtament* did as much refer to the *Old* and *fiſt Adam*, in *St. Chryſoſtom's days* as in *ours*: the *affinity* being not much increaſed ſince: And if the *Answerer* pleaſe to look, he ſhall there find the *Holy Father* to have *Prefaces* proper and peculiar to the *Time*, *Occaſion* or *Subject* of his *Diſcourſe*: And ſo have all *Orators*, answerable to the *Matter* they intend to ſpeak. *Tully*, you know, Sir, and *Demosthenes*, were often call'd upon for *Speeches*, but they knew how to prepare their *Auditors*, without diſturbſng *Romulus* or *Theſeus*; and yet you know, Sir, there was a very cloſe reference between *Catilin* and and *Romulus*; for *Catilin* ſhould have burnt the very *City* of *Rome*, which *Romulus* had *Founded*. But the *Orator* thought it better to begin with *Quouſque tandem*, than *Cogitandi Romulo*. And I believe his preſent *Majeſty* much wondered

dred to what *Nation* he was restored, when the Rhetorical *Mayor* welcom'd him to his *Corporation* with a long *Complement* deriv'd from *Adam*. I am not, Sir, (God forbid that I should) against the *Ansmerer's* putting into his *Prayer* (for perhaps it may be part of it) that the *Words* which he is to *Preach*, may be as *Goads*, and as *Nails* fasten'd by the *Master of Assemblies*. But if he should begin every *Text* in the *Bible* with that very same *Preface* (which he may equally do) I believe some idle People would say somewhat ; I cannot certainly tell what. The *Answerer*, Sir, *invites me* (Pag. 52.) *very kindly to hear him preach, and that if I will go over, he will give me one of the best of his Sermons*. But if I do, Sir, I think to send him word to desire him (for that Day) to forbear *Belshazzar* ; let him do all the Year besides, as he thinks fit. I shall also take it for a Favour, if he would not begin his *Sermon* thus, *As Abraham sate in the Tent Door, and lifting up his Eyes, and looking, behold Three Angels appeared before him; so if you please to stand with patience and expectation, you shall see me coming towards you in these three particulars,*

lars. And, if with any convenience, he can dispence with it, I would beg of him, that he does not take that of *Isaiah*; *Come ye buy, and eat, yea, come buy Wine and Milk, without Money and without Price*; or if he does, that he would not tell me, that *his Text is like a spiritual Sack-posset*; for I was told so once, and I scarce ever lov'd *Sack-posset* since. Possibly also I may obtain at his Hands not to take that of the *Apostle to Timothy*, *This is a faithful Saying, and worthy of all acceptation, that Christ Jesus came into the World to save sinners, of whom I am chief*; not but that it is a very good place of Scripture; but it is a *Text* that has been imagin'd just like a *Christmas Feast*; consisting of *Three Dishes*; the first Dish was to be commended for its soundness; *This is a faithful Saying: The second for its sweetness; It is worthy of all acceptation: And the third Dish was a Proposition, consisting of Five Ingredients.* Now, Sir, if the Answerer had had but the untwisting, the dressing, and the serving up of this luscious *Proposition*, what a *Feast* would the People then have had? what wonderful variety of *Subjects* and *Predicates* might this Dish have afforded?

How

How many Choice and Princely *Bits* might have been here discovered? and how plentifully might it have been *stuff'd* and *larded* with juicy *Latin* and *Greek*? a *Dish of Propositions*! I would go a Mile to see, if it were but one simple one in a *Dish*; and to consider, how puzzled the *Kings* *Carvar* would be, to take off the *Subject* from the *Prædicate*, without endangering the poor thin lurking *Copula*. Now, I know, Sir, some are of such nice and fashionable Stomachs, that common Sense and Truth will not down with them, unless it be *hash'd* and *fricassèd*; they must have their *Barricado's* of greedy desire, and *Escalado's* of Virtue, and *Christ* must be the *Dauphin* of Heaven; but, for my part, I had rather have any plain and homely Entertainment, so it be fresh and wholesome, than a whole *Platter* full of such *feasting Prefaces*, which with a little new garnishing, shall serve for *Easter*, *Whitsuntide*, and all the *Holidays* in the Year; for your *Propositions* are a sort of Diet, that will keep a long time in *Sowse-drink*; if they do but now and then change the *Pickle*, and take a new *Text*.

I do not at all question, Sir, but that you knew very well before (as well as now) what that meant, which I said about *Prefaces*. But I have very little hopes of the *Answerers* being so suddenly improved, as to understand me yet; who has given such late *Instances* of his slowness before: But however, I proceed Sir, to the business of *dividing* of *Texts*: And what I said as to that in my former, was upon this Account, namely, that it was a thing very easily to be observed, that many that went into *Holy Orders*, to inform and save Men, spent too much of their time in *Logical* ostentation, and nice *Divisions* of their *Texts*; and after such a manner, as they had very little Authority for so doing, either in ancient *Holy Writers*, or in other good *Authors*; of which, I believe, we may search a great many, before we can find any *Melting*, *Dropping* or *Dissolving* the Matter that they intend to treat of. We are bluntly told by the *O-rator*, *Bonorum tria sunt genera*, and *Accusationis tres sunt partes*; and by *Cæsar*, *Gallia est omnis divisa* (not neatly and featly *liquefacta*) *in partes tres*; and I know not how the *King* would take it,
if

if they should tell him, that his *Dominions* were to be melted into *England*, *Scotland*, &c. And notwithstanding the *Answerer* thinks himself so plain and practical, when his *Text* falls asunder into *Subject* and *Prædicate*, or into *Antecedent* and *Consequent*; yet for all that, I'll undertake if this be in a Country-Village, he had better let down the Tress of his *Text* into the *Fore-horse* and *Thiller*; for they understand no *Subjects*, and *Prædicates*; only the *Kings Subjects* and the *Kings Prædicates*. They much mistake me (as the *Answerer* did) that think I was ever any further against *Text*-dividing, than either where it was not understood, or was not necessary.

I always thought that he that took that to the *Corinthians* for his *Text*, *Sin not*, had much better have let it continue whole (it being but short) than to divide it into a *Command* and a *Prohibition*; a *Command*, *Sin*; a *Prohibition*, *Not*. I have also sometimes thought, that their *Logical* pains may be somewhat spared; who when there is no need of it, divide every thing (be it what it will) into *Affirmative* and *Negative*: For instance; it is said *Job* I. *There was a man in the*
Land

Land of Uz ; Homo non Lapis, a Man not a Stone : Homo non Lignum, a Man not a Tree : Homo non Leo, a Man not a Beast : And by the way, Sir, mind what poor Lignum and Leo are forced to signifie for the Letter sake. In like manner I thought him also in the late times a little too nice, and tender of his credit ; and somewhat too profuse of his Logick and Rhetorick ; who being to preach upon that of the Acts, Silver and Gold have I none, but such as I have give I unto thee : Whenever he had named his Text, desired the people, in all hast, to take the words not literally, but allusively, for that he had good store of many chinking in his pockets ; besides what he left at home in his coffers. Doubtless a cautious foresight of following Objections, and an early removing of the same, are great instances of wisdom, and discretion ; but he that taking that of Malachi concerning the Sun of righteousness ; &c. laboured most earnestly to convince the people, that it was not the Moon of righteousness ; for the Moon shall be troden under foot. Rev. 12. 1. And again he that shall tell us that God was pleased to send his Son into the World, and not his Daughter : or the like. Such as these, I must needs
confess

confess, have somewhat too low apprehensions of the capacity of their Hearers. He that undertakes to preach about Repentance, or true Religion: nothing certainly is more necessary and proper for him, than to let the people know, that they do not consist in looks, eyes, and noses; for such things with some are mistaken for godliness. But when the *Scripture* tells us, *There was a Man in the Land of Uz*; or that *God was pleased to send his Son*; that any body should think that this *man* might chance to be a *stone*; or this *Son* to be a *Daughter*, is strange to conceive.

We read that *Christ opened the Scriptures*: and expounded out of them the things concerning himself. We read also upon what occasion it was that *Felix trembled*; and what a great number were converted (without *Predicaments*) by one Sermon of *St. Peter*. What the immediate Successors of our Saviour and his Disciples did; we have little left concerning their manner of *Preaching*; though 'tis to be supposed that they spent their time in bringing People to the *Christian Faith*; by expounding to the *Jews*, the *Prophets*, and convincing them that *Christ* was come; and by converting the *Gentiles* to

a *Religion* that contained the best Principles of Life. What was done after the *Church* was in some measure settled; and that the number which was received into Orders, was so considerably increased, as that there might be, at least in *Cities* and great *Towns*, some continuing *Ecclesiastical Person*, may be best seen by such as were afterwards *Governours* of particular *Churches*; which, as we find, made it their business to confirm People in that Faith which they had received; and to strengthen them to all good Works; which they did by Preaching against such *Heresies* and *Errors* as they found the *People* were apt to be carried into; and by fortifying them against such *Vices*, as they perceived the Time and Place was most inclinable to: And that this was the manner of their *Holy Employment*, is very plain by *S. Basil* and *S. Chrysostome*, and many of the rest; where one may read a great many good *Sermons*, but very few *Texts*, or peculiar Sentences of the Bible pitch'd upon; much less so *Logically* and *Metaphorically* dress'd, as some affect. I believe there were very few *Texts* that melted and dropt asunder for the first five

five Hundred Years. Notwithstanding (as the *Answerer* observes) the *Scripture* tells us, *My Doctrine shall drop as the Rain*; for they had the *Bible* as well as we, and knew the meaning of that place as well as the *Answerer*. But yet, for my part, I never was, nor yet am against a *Text* being taken, or being divided; there being (as may be by and by mentioned) considerable conveniences in both; but yet one may presume to think, that it is much better only to say; Good People, we are met together this day in the Name of *God*; and I do intend to exhort you to *Charity* or *Temperance*; or to convince you of the *Providence* of *God*; and this I shall do (by *Gods* help) according to the *Scriptures*; than to take formally and solemnly some Place of *Scripture* where the word *Charity*, *Temperance* or *Providence* is, and spend the whole time in *Logical* Cuts, *Metaphysical* Curiosities, and Learned Impertinencies. And hereupon, it may not be amiss, to take notice of what a very *Worthy Clergy-Man* observed; "There be (says he) Two sorts of *Mistakes* that occasion their own Contempt; the idle, negligent and careless,

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" the

“ the other those who over-do, or do
 “ more than enough ; such I mean, as
 “ affect nothing else, but quaint and cu-
 “ rious *Phrases* ; or are unmeasurable in
 “ their *Quotations* out of all *Authors Ec-*
 “ *clesiastical* and *Prophane* ; or soar a-
 “ lost in unnecessary *Speculations* far a-
 “ bove the capacity of their *Auditors*.
 “ These over-do, & *magno conatu magnas*
 “ *nugas*, take great pains, and eviscerate
 “ themselves, as it were, to weave a
 “ Web, which when it is ended, is fit
 “ for no other use, but as an unprofitable
 “ thing to be swept away. The *An-*
 “ *swerer* perhaps would be apt to say,
 that it was some pert and self-conceited
Divine, that admiring his own Style,
 and way of Preaching, talks thus : Were
 it not that a very Learned and Reve-
 rend *Bishop* did much admire, and so-
 lemnly commend his Ingenuity, Learn-
 ing, Worth and Integrity. But to re-
 turn ; I say it is much better of the
 Two, to follow the way of the *Homi-*
 “ *lies* of our *Church*, which are plain, pra-
 “ ctical, and may be understood by most ;
 than to be so Nice, Critical, and Scho-
 lastical, as few or no body shall be the
 better.

But

But yet notwithstanding I am not of their Mind ; who thinking themselves the profound *Reasoners* of the Age, and the deep *Enterers* into Truth, do thereupon despise all taking of *Texts*, and dividing thereof ; those I mean, that for fashion sake, shall take you indeed *Text* after *Text* ; as if they would explain to you all the considerable Mysteries of *Religion*, and acquaint you with all the Encouragements that tend to a good Life, that are to be found in the *Bible*, and carry you through such a Body of Divinity ; but the *Sermon*, I thank you, (except it be just the beginning) shall be very near the same ; for a new *Text* may be taken with that prudence and wariness, that the same *Sermon* shall serve a Man many a day ; as suppose this *Sunday*, he takes that of *St. Matthew*, *My Yoke is easie, and my Burden is light* ; about a Month after, it is time possibly to take forth ; and then he is for that of *St. Paul* to the *Romans*, viz. *Which is your reasonable Service* : And a while after for that in the first *Epistle* of *John* ; *And his Commandments are not grievous*. Now, Sir, here is the Craft of it ; if they take *Texts* suitable to the occasion,

and divide them accordingly, they could not then for Shame and Conscience, but meddle with one Word or other that is there to be found. But if they read the *Text* only in the whole, and take it between Finger and Thumb, and shew it plainly to the People, that it is a good *Text*, a fair *Text*, and that there is no deceit in the business; after the *Parish* have had this general view, he may privately pocket it up again; and then for *Christian Religion*, and the *Excellencies thereof*: Only this Caution is to be observed, that if the *Text* be in the *New Testament*, any where between St. *Matthew* and the *Revelations*, then it is to be shewn, that *Christian Religion is much beyond the Mosaical Doctrine and Dispensation*; but for variety, if the *Text* be in the *Old Testament*, then the case is altered; and you are to shew, that the *Mosaical Doctrine is very far short of the Christian*. Nay, Sir, some there be that are so daring, that shall venture to take a *Text* about *Swearing* or *Adultery*, as plain as can be pick'd, and as hopeful to bring forth a Discourse of those Subjects, as could be wished; and yet, for all that, with a little fly *Preface*, shall draw

draw you (before you be aware of it) into the old business of *Christian Religion*. Now, Sir, the next thing that the *Answerer* has to do, is to take notice, that *this looks like a disingenuous Squint upon Christian Religion*. Yes, Sir, he may so; and go on, and tell People, that it is my whole Design to bring in the *Turk*; he may do it with as much Conscience, as to report that I was against the whole Method of Preaching.

And as some are so bent upon Preaching nothing but *Christian Religion*, as if *Joseph of Arimathea* was just newly come over; so others there be, that have their particular and darling Notions, which they will force to be intended in almost every Verse of the *Bible*; for instance, one, suppose, having spent some considerable time, in studying the Nature of *Original Sin*, and finding as he thinks, such wonderful things as were never plainly discovered before; hence is he presently so full of the Secrets of *Original Sin*, that if the Parish should joyn, and add Six Pence more in the Pound to his present *Tithes*, they would scarce get a *Sermon* about any thing else: You

may fet him to preach about the Birth of our Saviour, his Life, Death, Resurrection, Ascension, or what you will, *O-rignal Sin* is still the Word for all that ; and this calls to mind what my Lord *Bacon* reckons a great hindrance to the advancement of Learning, and of doing good in the World ; *viz.* People addicting themselves to some one peculiar and beloved Opinion ; and so making all things of that , and bringing all things to that ; they will suffer nothing else to be in the whole World : And thus *Gilbertus* having made some few and lucky Experiments upon the *Loadstone*, not usually observed before, presently writes a *Body of Natural Philosophy*, and turns all the whole World into *Loadstones*. Thus, Sir, Sleep *draws* me to Bed, and Business *pulls* me out in the Morning ; Affairs Abroad *draw* me from Home , and Occasion at Home *draw* me back again : And in short , Man is born , lives, and dies by nothing else but *Magnetical Attractions*. And to conclude this, Sir, I cannot forget him who having at some time or other been suddenly cur'd of a little Head-ach with a *Rosemary-Posset*, would scarce drink out
of

of any thing but *Rosemary* Cans , cut his Meat with a *Rosemary* Knife , and pick his Teeth with a *Rosemary* Sprig : Nay, Sir, he was so strangely taken up with the excellencies of *Rosemary*, that he would needs have the *Bible* cleared of all other *Herbs* , and only *Rosemary* to be inserted. I think, Sir, (notwithstanding this Digression) I am not far from my business ; viz. that it is very convenient both for the *Minister* and People , to be acquainted with variety of Matter ; and that it be delivered according as there shall be Opportunity ; seeing that after this manner are the *Homilies* of our *Church* most wisely and gravely composed ; as also those of the *Ancient Fathers* ; treating about the most considerable and different Subjects in *Divinity*.

Having now told you, Sir, in what Sense I was against *Prefaces* and *Divisions* ; I should now proceed to what follows : but because it seems, that the *Answerer* having consulted his *Neighbours* about their *Texts*, found so few of them like any thing, I thought fit to let him and you, Sir, know what abundance of *Likenesses* (besides many other dainty things) I

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happen'd on in one little pretty Sermon, call'd the *Wedding Ring fit for the finger, or the Salve of Divinity on the Sore of Humanity*. Do you perceive, Sir, he is got already upon the *Ropes*, before he be past the *Title-page*; *Finger and Fit*; *Salve and Sore*; *Divinity and Humanity*. But to go on to the *Similitudes*; The *Text* it self, indeed, was only like the *Iron Gate* that open'd to Peter of its own accord; dividing it self into three parts; and that is enough for any one *Text*. But then as for *Man and Wife*, they should be like, or are like, all the *Two's* that are to be found in the *Bible*, or almost any where else. First *Husband and Wife* should be, as the two milch Kine, which were coupled together to carry the *Ark of God*; or as two *Cherubims*, that looked one upon another, and both upon the *Mercy-Seat*: or as the two *Tables of Stone*, on each of which were engraved the *Laws of God*. But in some *Families*, *Man and Wife* are like *Jeremiah's two Baskets of Figs*, one very good and the other very bad; or like *Fire and Water*; whilst one is flaming in *Devotion*, the other is freezing in *Corruption*. *Husband to the Wife* is sometimes like a *Fore-horse* in a *Team* that will not draw;

draw; and the Wife is oft-times to the Husband as the Ivy to the Oak, for a certain bad reason there given: they should indeed be like two Candles burning together, or like two fragrant Flowers bound up in one Nosegay, or like two well tun'd Instruments; or lastly, like two Springs meeting. Again, Husband and Wife are as a pair of Oars, to row their Children and Servants to their desired Haven; or like a Cock and a Hen both scraping to together in the dust-heap, to pick up something for their little Chickens; and they should be like the Image in the Looking-glass; or like an Eccho that returneth the voice it receiveth; or like any thing else. And thus much concerning Likenesses. Now, Sir, if you be for Sleight of hand, you shall see as fair turns, as ever were shewn above-board. When man was made, the four elements were taken out of their elements: That's done as truly according to Art as old Hiccius himself could have done. Again; He that made Man and all the rest, made man over all the rest: Neat and cleaver as may be! Though Man had many Creatures to serve him, yet he wanted a Creature to solace him. Poor Chuck, take a glass of Sack, for keeping the Letter so prettily! Though Men alone may be good,
yet

yet it is not good for Man to be alone. Brave, I profess! I think we had best take him off; for he will spoil himself. *Where there is no Generation, there can be no Regeneration.* Better and better; I think he improves, *He that made man meet for help, makes a meet help for man; though men wants supply, yet man cannot supply his wants.* But to conclude this pleasant Gentleman: *Though some have styled Women to be like Clouds in the Sky, yet a Preacher should not be silent, for those who are silenced from Preaching.* If you have a mind, Sir, to see any more of this sanctified Wit; you may have it in the *Non-such Christian Professor in his Meridian Splendor.*

And now, Sir, according to what I was about before, I go on concerning *Quotations out of Learned Languages:* against which I said nothing, when it was either needful, or profitable; but to come crawling in with *Ne quid nimis*, or *Ignoti nulla cupido*, for pure *Latin* sake it self, is very insignificant to those that do not understand it; and not mightily rejoycing to those that do. But then suppose that which is *quoted*, be very proper, expounding, and elegant; and out of the
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most Primitive *Fathers* : Nay though it be out of the *Bible* it self; I know not to what purpose it is, where I am sure and certain no body understands me; for he that tells a perfect ignorant Parish, *Quorsum hæc tria perditio?* or *Faciamus hic tria Tabernacula*. If he be not very honest, may not he impose upon them *In nova fert animus, to what purpose is this waste?* or, *Arma virumque cano*; Let us make here three *Tabernacles*; without the people discovering the bad *Translation*: But I know the *Answerer* is of opinion, that there such a native and unexpressible richness in some words, that cannot be possibly rendred and communicated. Yes, there is so; a great richness and hidden Treasure, and I suppose will continue so, where the people do not understand. Give a Country-man one of the *Answerer's* happily compounded words out of *Plutarch*, and you had as good give him a Slice of a *Milstone*, or a corner of a *Brick*. The *Answerer* indeed that can relish, and is well acquainted with the *haut goust* of a long Greek word, may, as he says, *do himself a kindness, and gratifie his own understanding*; but the poor *unintelligent* may sit with dry lips, and
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be starved for all *Plutarch*. But O, says he, p. 64. *Ignorant people ought not to be imposed upon; and if you should give them the English without the Latin, they might suspect you: and when you tell them it is S. Austin, they give great heed.* And does not he think that they would be as attentive, if he should baptize them, marry them, bury them, or do any thing else to them in *Latin*? nay, might he not excommunicate all such a *Parish*, and make them smack their Lips again, telling them it is a delicious and comfortable place out of the *Father*? or give them to swallow down eight of the biggest Curses in the *Bible*, instead of the Beatitudes? I do not question, but all this might be done.

We have now, Sir, very nigh done with *Preaching*: I know nothing else that the *Answerer* is still concerned for, but his little mollifying Sentences: as it were, as I may so say, and with reverence be it spoken. And here I much admire that he did not quote that of *Isaiah*, we hid, as it were, our faces from him: or that in *Leviticus*, There is, as it were, a plague in the house. That I might have been utterly ruin'd, and confuted out of *Scripture*
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it self. This would have been as proper, and as destructive of what I meant, as his quoting against me that out of *Deuteronomy*, *my Doctrine shall drop as the rain*. But if I must needs trouble the world in telling the *Answerer*, who they were that I chiefly intended ; they were those who in the late times (and have not as yet left it off) called themselves *Gods special Saints*, his *Favourite's*, and (as I may so say) his *Intimado's*, but in reality were more *Oliver's* than *God's*. Those I meant, who reading of *Jacob's wrestling with the Angel* ; and of *coming boldly to the Throne of grace* : And being puff'd up with all inward *pride* and religious *self-conceit* (which they called *gifts* and *spiritual worth*) were arrived to all possible degree of rudeness, immodesty, and almost blasphemy in their *Devotions* and *Discourses* of God. You may easily, Sir, know them by this Doctrine, which some of them use to preach upon ; viz. *That it was the peculiar privilege and prerogative of Saints, to be* (as I may so say) *saucy* : And therefore, such as these, thinking themselves *Gods great Assistants* here upon Earth, his *special Confidants*, and (as I may so say) *Trustees* of all Affairs of Religion : They would

would in their *Prayers* and *Sermons* tell God, That they would be willing to be at any charge and trouble for him ; and to do (as it were) any kindness for the Lord : The Lord might now trust them , and rely upon them, they should not fail him ; they should not be unmindful of his business ; his work should not stand still, nor his Designs be neglected : They must needs say, that they have formerly received some favours from God ; and have been (as it were) beholden to the Almighty ; but they did not much question , but they should find some opportunity of making some amends, for those many good things, and (as I may so say) civilities, which they had received from him : Indeed, as for those that are weak in the Faith, and are yet but *Babes in Christ* , it is fit that such should keep at a distance from God, should kneel before him, and stand (as I may so say) cap in hand to the Almighty : But as for those that are strong in all gifts , and grown up in all grace, and are come to a fulness and ripeness (or as they might better say , to an impudence and sauciness) in the Lord Jesus, it is comely enough for them to take a great Chair, and at the end of the Table , and with their cock'd Hats

Hats on their Heads, to say, God, we thought it not amiss to call upon thee this Evening, and to let thee know how *Affairs* stand; we have been very watchful, since we were last with thee; and things are in a very hopeful condition: We hope that thou wilt not forget us, for we are very thoughtful of thy Concerns: We do somewhat long to hear from thee; and if thou pleasest to give us such a thing (*Victory*) we shall be (as I may so say) as good to thee in something else, when it lies in our way, &c. And thus you see, Sir, what frightful stuff I am forced to repeat, to bring a slack *Answerer* to some little knowledge of what I meant by, as it were.

I am now, Sir, come to the last thing about which the *Answerer* is not satisfied, viz. That supposing that the *Design* of my *Letter* was very honest; yet the manner of it is such, as it will do more hurt than good. Which if it does, I can think but of two ways; either by encouraging the *Nonconformists*; or by setting the *Laity* more against the *Clergy*. It is possible there may be some few people so lamentably deceived. If there be, they shall be considered by and by in that short part,
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which I intended to add, wherein the *Answerer* will not be concerned: But in the mean time, we will see, what reason I have given them for any such mistake from what I have said.

First of all, says the Answerer, The grounds and occasions of the contempt of the Clergy, though it be not a Text, yet it is a Theme, a weighty and serious Argument, and ought to have been handled accordingly; but the manner of my enquiry is too jocular, drolling and sportive, &c. To which I have in the first place to say, That although I think it not at all immodest to manifest my Design, the end of that being only to prove that I was, and am still very honest in the same; and likewise though it be allowable to endeavour to defend what I had written, this being only to signifie, that it was not done out of pure Idleness and Humour, but upon such Reasons as might be further explained, when occasion should require: yet, I must confess, I am not as yet come to that degree of self-conceit and confidence, as to recommend my own *Words, Phrase and Style*; and I had rather the *Answerer* should find fault with the manner of my Expression, and delight him-
self

self in thinking, that it is not suitable to the Subject, than be guilty of so much Folly and Impudence, as vigorously to maintain or magnifie the same: Only thus much, Sir, may possibly be believed by you, and perhaps by some few besides; that (as much a *Play* as the *Answerer* thinks my Letter to be, let it be *Ignoramus*, *Selden*, or any other *Play*, I stand to his courtesie) I did not put in one idle and extravagant Word, on purpose to render any of the *Clergy* contemptible; but did only just endeavour to keep People awake till they read it. But I pray, by the *Answerers* leave, Who are they that think it too light and drol-ling? I am afraid they are some that use to begin half their *Sermons* in the Year with *Belsbazzar* or the like (though the *Text* be not about *Tribulation*, for then the *Answerer* has learnt us to bring it in very well.) And I'll tell you why, Sir; I heard of a *Gentleman*, that lives within a Mile of an *Oak*, who read over my *Letter*, approved of it very well (which is somewhat more than I should say, but let that go) lik'd its Design, believed and hoped it might do good; and verily thought the *Author* was innocent,

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and free from all bad intentions. It happened, that afterwards he calls to Mind, that upon some odd time (it might possibly be in *that great Thaw* the *Answerer* makes mention of) his *Text dropt* or *melted* asunder into its particulars : The *Gentleman* presently takes the *Book*, and beginning again, cries out aloud, *Fire, Fire, Heresie, Rebellion* ; so that now you can no more get him near that *Book*, than a *Colt* to a *Windmill*. Another also I hear of, who lives not far from another *Oak*, who happening upon the fore-said *Letter*, did in like manner read it, and was very reasonably contented, and thought most of it true : Afterwards he found it out, that he had married to a very true and literal *Abigail*. *Hab !* says he, *What ! are you there with your Bears ? Come, give me Pen, Ink and Paper ; it is all of it a most dangerous confounded Lye ; it is against both the Universities, against both the Houses of Parliament, and against all the Gentry and Commonalty of the whole Nation.* But by chance, my *Cousin* call'd him to Bed ; and he having slept, the *Book* was pretty true again by next Morning. And I suppose Sir, you have seen a *Book* call'd the *Friendly Debate*, a
Book

Book that shews a very honest *Author*, be he who he will ; but because he mix'd a little pleasantness with his unanswerable proofs of the folly of his *Adversaries* ; hereupon presently must he be called a *Scoffer* at *Religion*, a *Droll* upon all *Godliness*, a *Doctor of the Stage*, and I know not what besides.

Now, Sir, for my part, I must confess, that I am no great weigher and measurer of words ; I have but one Rule, the end of which is only to be understood ; and it is very likely , that when I had occasion to mention such toys and trifles, by the use of which *Ministers*, do sometimes bring upon themselves contempt, that I did not then call for a great *Canopy* and *foot-cloth*, and setting my self magnificently in the *Chair*, with set rebuking countenance, and words as stiff as steel, speak to the eternal discouragement of *pun* or *quibble* ; and then summoning together all the harsh *Metaphors*, and idle *Similitudes* of the Country ; bid them *all be accursed*, and for ever shun my presence ; and whereas they pretend to be the glory of all sense, and joy of the understanding, tell them they are a company of empty *Rascals* ; and therefore let them all be gone.

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Perhaps this way might have done ; it is a very hard matter to please every body. But, as the *Answerer* hints, there is one part of my *Letter*, that concerns the *Poverty* of the *Clergy* ; a *Grave* and *Tragical* Subject, which ought to be *lamented*, not *insulted* over. I know not how, Sir, to avoid his believing, that I do most mightily pride my self over the mean condition of some of the *Clergy* ; though I should tell him never so often, that the great design of my *Book* was to wish, that there might be no such mean ones to be insulted over ; and though I should let him know, that I am so far from any such *unchristian* humour, that there is none more willing to devote part of his *Estate* for the raising of their Revenue (if *publick Authority* should so think fit) than my self : but in the mean time what have you done, what have you propounded, says the *Answerer*, towards this ? Indeed I was not so light-headed, and fondly doting upon my undertaking, as to imagine that immediately after the Printing of my *Letter*, the *Parliament* should resolve themselves into a *Grand Committee* ; and forthwith consider of some present way of raising the Revenue of
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the meaner sort of the *Clergy*: But, for all that, I am not so dead hearted but to hope in time that ways may be thought of to bring about such a great blessing to to this Nation; for howsoever despairing some may be, yet I must confess, it rejoices my heart more than a little, to call to mind, how the *Bishops* have augmented the *Vicardges* in their Gifts; and to hear of several sums of money now employed towards the redeeming of the *great Tythes*, and to understand that there be many well disposed People, that have already given back their *Impropriations* to the *Church*; and that there be others, that have made such *Purchases*, on purpose so to settle them afterwards; and above all, to consider the great care and good inclinations of our present *Parliament* towards the *Church*; who are not only highly watchful to maintain the *Peace*, and present *Rights* thereof; but seem to be as willing, to contribute towards the further *Prosperity* of the same. I have not indeed propounded any way, as was said before; but if you look, Sir, into a learned *Author* before-mentioned, you will there see a way propounded in the twentieth Chapter of his late *Treatise*:

And in the mean time, I hope I have said nothing to abate the charity; or good purposes of pious *Benefactors*; or to stop the assisting hands of our present *Governours*. And I perceive the *Answerer* by his *Letter*, seems not to be much against what I have said, but only does not approve of the manner of expression, and would have had me to have pitied, lamented, and howled. Now, Sir, suppose instead of speaking my mind as I did, I should have covered my self with *sackcloth*, and besprinkl'd my head with *Ashes*, and with mournful and sad countenance, and a long rope of *Onions* (to carry on the work of crying) have taken a journey to visit the low condition of some of the *Clergy*; and should have gone about with a *Bell* and a tone as doleful as the *man* that uses to carry it; and have cryed, alas! alas! poor *Gentleman*, your *House* is ready to fall, and your *Glebe* is very narrow, and somewhat short. Alas! alas! here take an *Onion*; I am come to cry with you this evening, and to bewail your misfortunes and mean circumstances. This is the way indeed to kill the poor *Minister* before the following *Sunday*, and to make *Widows* apace; but what good else it would do,

do, I know not: Or perhaps the *Answerer* would have had me to have drawn a *Scheme* of a small *Benefice*, and have demonstrated, that a Family of six or seven cannot be honourably maintained with twenty or thirty pounds a year; and so putting down *A.* and *B.* for the *Minister* and his *Wife*, three or four of the following Letters for the Children, and an *V.* for the *Vicaridge*, have *scientifically* proved that *A. B. C.* and the rest that follow, would easily eat up, and wear out more than *V.* if they had it. Indeed, although I was not in all places thus *Mathematically* grave and serious; yet, where it was needful, I was more considerate than the *Answerer* perhaps may imagine; and did not frame and devise more inconveniences, than the world is sensible of; and where it was requisite, I reckon'd up and well weigh'd all circumstances. Although I did not use a *Quadrant* to take the height of every *Vicaridge Chimney*, nor cast up exactly how many *straws* a diligent *Starling* might carry away in a day, if the *Bird* rose early in the Morning. And notwithstanding the *Answerer* thinks me so wofully and exceedingly hyperbolical; yet as to the number of yards of whipcord,

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and the dilapidation instruments, I was so very near the borders of strict, Grammatical and sober Truth, that I know a *Divine*, on this side the *Line*, who was almost ready to set on another lock upon his *Study door*, to secure his *whipcord* from that *Jesuitical Plot*, that he perceived my *Letter* had against it: And, if need were, I could tell him of another, that thinks my *Letter* wholly written against his filling the Tumbrel, though there be some other things sily put in to disguise the business; and many more such Stories I could tell you: For you know, Sir, my manner of Life and Profession oft-times calls me into Company, where People (as sure as the *Answerer* thinks he has got me) talk very freely of my *Letter*, when they think the *Author* is many Miles off. And the other Day, I was Sir, in a Place, where I heard that some People (besides the *Answerer*) were angry; but for what, they professed they could not tell; and amongst the rest, I must be asked, Whether I had observed any Hurt in the *Book*? To which I answered (it not being convenient at that time to be modest) no verily, I saw none. Upon this,
Sir,

Sir, I began to think a little with my self upon what grounds any one should be dissatisfied ; and I considered, that the things that I did represent as idle, useless, or blameable, are either in themselves really so, or not ; if they be, and People be convinced thereof, it is far more *Manly* and *Christian* to abate or forsake them, than to be angry for nothing ; but if so be I have undervalued Expressions that are rich and precious, and disliked things that are very commendable or allowable ; I suppose People are not such Fools as to run after my idle Fancy, and to fear my Displeasure : Let them go on, I am mistaken, and there's an end of it. And he that thinks it his best and *surest* way always to begin with *Adam*, let him, if he please, begin with the *Præadamites* ; I do not intend to quarrel. And he that judges it convenient and saving, to *trifle* and *quibble* in his *Sermon*, let him do it also in his *Prayer* (if he be so resolv'd) and take along with him a pair of *Hawks Bells*, if the Rubrick will allow of it ; I'll assure him I will not write against him, for I have done. In like manner, if any Man be determined against being Rich, and is
offended

offended at me for wishing him the great *Tythes*, let him stay where he is; for I do not intend to get a *Writ* to the *Sheriff*, to force him into a better *Preferment*; and if there be any one that will not have his *Dairy* increased, but will dote upon the sweet Society of his single *Cow*; if he be so set upon her, let him take his Pleasure still, and fetch her up daily, and sometimes *kiss* her (as the old *Woman* did, when she said, *every one as they like*.) But in my Opinion, a small *Laity* Boy, although he cannot reduce a *Syllogism*, nor knows any thing at all of the first Ten *Persecutions*, may do the business as well; if she be not very curst and bad tempered. And if, after this, any body be still angry, let him hold off a little before he raves, and consider, that I am not so dainty mouth'd, as that I must have Discourses purposely provided for my own curiosity and squeamishness; because, Sir, you may very well remember, that what I hinted at in my former, were not things of my own disliking; but as I told you, were generally displeasing. And indeed, in my first *Letter*, I did rather make it my business, to give a short History of
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what was derided or blamed, than studied to invent or complain of what might be represented unprofitable or ridiculous.

And though the *Answerer* may think, Sir, that I have made it my business ever since Forty Two, to listen at *Church Windows*, or taking the pretence of my *Briefs* to go amongst them; or to employ my diligent *Pastors* in several *Counties*, or to ransack all the Sermons that have been Printed since the *Reformation*, to get together (as he says, *Page 67.*) *Twenty or Thirty passages, not Accurate or Scholar-like*, and to represent these with all possible disadvantage, to the disparagement of the *Clergy*, yet *he* and the World may know, that this was so far from my Employment or Intentions, that I had quite finish'd what I design'd in my first Letter, before I thought it convenient to insert so much as any one Story; and however harsh, unkind or disingenuous I have been before, yet I will now be so civil, as not to say what little pains I was at, or how few *Books* I search'd into, to furnish my self with fit and proper Instances to explain my meaning. And I cannot help it, if some
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of the *politick* (those I mean that are loth to part with some *dearnesses* or other that they use in their *Preaching*) go along with the *Answerer* in censuring what I did, as an untimely and unhopeful attempt: But I profess, I have so little skill in the nicety of Seasons, and critical ripeness of *Books*, that I know not of one Line, but might be Printed as well in Seventy, as in Seventy One. If indeed what I said, had been some mighty secret of *State*, and known only to the *Privy Council*, the *Answerer* and *my self*, we possibly out of our reaching prudence, and well-weigh'd determinations, had resolved not to declare as yet, but to lock up things, that ordinary *Tradesmen* perceive and complain of, and that even *Children* of Ten Years of Age, observe and make sport with; is doubtless one of the great *Intrigues* that spring forth from the very inwards of *Policy*. I go suppose, to hear a *Sermon*, where there be Five Hundred or a Thousand People; and the *Minister* out of Imprudence, bad Education, or some other Misfortune, happens to think of very strange *Metaphors*, or to make use of very bad *Tales*,

Tales, Similitudes, or the like : Mum, say I to my self, I intend to have all that, no body else shall have one Tittle of it : But perhaps, before the People get out of the *Church-Yard*, they begin to repeat ; and the Secret that I design'd for my own private censure, by the next Morning is gotten all about the *Town*. Or suppose I am acquainted with some of the *Clergy*, whose Condition is so very low and disconsolate, that they are forced to run up and down half the Week, to procure a *Parish-meeting*, to pick up or borrow Three or Four Shillings ; or are almost ready to pawn their *Bibles* sometimes, to get a little of the *Answerers that same, to go to Market* : This likewise by all means must be concealed, because of the *Answerer's* old observation, *All things that are true, are not to be said at all times*.

And now, Sir, I was just going to say, that I had done with the *Answerer* ; which could I say with a safe Conscience, it were the happiest thing that I have said these Twelve Months ; but I must not scape so : For after I had spent the prime of my Strength, and wasted my best Spirits amongst *Greek and Latin*.

Preface

Prefaces and Divisions, Metaphors and Similitudes, and many other such like *Enemies*; up starts a fresh and dapper *Gentleman*, call'd a *Postscript*: Dear Sir, I know not whether ever I shall write to you again; therefore let me beg it of you for once, as you value your own Reputation, your Estate, your Health, Life and Liberty, and the welfare of your Relations, for the future beware of *Postscripts*; you never felt the *sturdy Blows*, the *sharp Thrusts*, and the *deep Wounds* that such an *Adversary* gives. I know, Sir, your Temper inclines you to bold and great things; and it is not a *Letter*, and a *Letter* too, that can easily fright you: But yet I beg it once again, that you reckon a *Postscript* the most dangerous of all *After-claps*. As for *Appendixes*, *Corollaries*, *Supplements*, *Conclusions*, *Continuations*, and such like small Shot, these are not to be dreaded; but when a *Letter* comes tail'd with a *Postscript*, and concerning *Abigail* too, that takes you off just in the middle. What a Fool was I, that I could not as well have put in *Bette* or *Bidde*, *Susan* or *Sarah*; but must make the *Answerer* angry,

angry, and put in *Abigail* ; or if I had put her in, what had I to do to trouble my self concerning the *Chaplain's sitting so close to her* ? Is it to be expected that every *Gentleman* should maintain *Two Tables*, to keep them at a distance ? or that he should keep a *Servant* on purpose to watch private *Winks*, treading upon *Toes*, twitching of *Napkins*, or breaking of *Merry-thoughts* under-board ? And is there any thing more natural, than for *prettinesses* to beget *looking*, and for *looking* to beget *admiration* ? and what if *admiration* and *love* together, afterwards beget a *Vicaridge* ? I hope a *Chaplain* that has been true, trusty and serviceable, if *Preferment* falls, may deserve before a *Stranger*. Well, I see I was a Fool, and there's an end of it. But for all that, I believe the *Gentlemen* have not as yet laid their *Swords* in Oyl, nor trimm'd up their *Fire-Locks*; as the *Post-script* advises ; for they have sent me word that they love me, and understand me ; and that the *Answerer* is out of his wits.

With whom I am so perfectly tired, that I can scarce see his *Book*, but that I am presently ready to fall asleep. He
that

that misunderstands but now and than, or where there is any pretence or ground for it, is very pardonable; but to do it through and through, from his very *Preface* to his *Postscript*; nay, even as far as Dr. *Jegen's verses upon the Scholar of Bennet Colledge*, is so very extravagant and humorfom, that it is scarce to be endured; and for all this trouble that he has put me to, he thinks he hath made me abundant fatisfaction, in not *quelling me*, or in not dealing with me as some sharp and severe *Answerer* might have done; *but has* (as he says, *p. 83.*) *discours'd with me all this while as with a stranger, and has very little betray'd that he has any knowledge of me.* Whereas had he not been very sparing and courteous, he could have blasted my *credid*, and for ever wounded my *reputation*: He could have told the World, "That my great *Grandfather* to his "knowledge, was a very turbulent "fellow in *Queen Elizabeth's* reign; and "did most heartily wish that the *Spaniards* might have succeeded in their "Invasion: That my great *Uncle* by my "Mothers side, was supposed to have "had an hand in the *Gun-powder Plot*,
upon

“ upon some small prejudice that he
 “ had conceived against *King James* ; that
 “ my nearest *Relations* , in the late
 “ times , were most of them *Church-*
 “ *Robbers, Sequestrators, and Excise-men* ;
 “ and that one of them in particular ,
 “ was intimately acquainted with *Brad-*
 “ *shaw and Aeton* ; that I my self was
 “ born in the most quarrelsome and
 “ seditious *Town* in all the *Nation* ; and
 “ that I would not suck of any body
 “ but of a *peevish and schismatical Nurse* ,
 “ nor eat any *milk* , but such as came
 “ from a *kicking and illnatur’d Cow* ; that
 “ so soon as I could climb up a chair
 “ or stool, my only delight was to tear
 “ *Bibles* , and all good *Books* apieces ;
 “ and afterwards (as I grew able) to
 “ pull down the *Church-yard-pales* to
 “ let in the *Hogs* , to root out new bu-
 “ ried people out of their *Graves* ; that
 “ I did not care for robbing any mans
 “ *Orchard* , or plucking any mans *Geese* ,
 “ but the *Ministers* ; that I had a *little one* ,
 “ privately out at *Nurse* , by that time
 “ I was eighteen years of age ; and that
 “ I gave Five and Six-pence a Week ,
 “ besides Soap, Starch and Candle ; his
 “ Name was *Belshazzar* , and he had brown
 H Hair ;

that misunderstands but now and than, or where there is any pretence or ground for it, is very pardonable; but to do it through and through, from his very *Preface* to his *Postscript*; nay, even as far as Dr. Jegen's *verses upon the Scholar of Bennet Colledge*, is so very extravagant and humorsom, that it is scarce to be endured; and for all this trouble that he has put me to, he thinks he hath made me abundant satisfaction, in not *quelling me*, or in not dealing with me as some *sharp and severe Answerer* might have done; *but has* (as he says, p. 83.) *discours'd with me all this while as with a stranger, and has very little betray'd that he has any knowledge of me.* Whereas had he not been very sparing and courteous, he could have blasted my *credid*, and for ever wounded my *reputation*: He could have told the World, "That my great *Grandfather* to his knowledge, was a very turbulent fellow in *Queen Elizabeth's* reign; and "did most heartily wish that the *Spaniards* might have succeeded in their *Invasion*: That my great *Uncle* by my *Mother's* side, was supposed to have "had an hand in the *Gun-powder Plot*,
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" Hair ; and so on and on I went, with
 " constant and peculiar spight against
 " *Ministers*, till, to the discredit of our
 " *Church*, I writ the *Contempt of the*
 " *Clergy*. After this sort, Sir, might
 the *Answerer* have dealt with me, sup-
 posing he would have been severe, and
 taken notice that he was acquainted with
 me ; but suppose Sir, that his *Informa-*
tion fails him, and that the *person* he
 writes against, may either be of the House
 of *Commons*, one of the *Life-guard*, a
Builder of Ships, or a *High Constable* ;
 then let me tell him, that if I be one
 of all those (which I am, for ought he
 does know, or ever shall know) that
 he has lost almost all the eighty first *page*,
 and abundance more up and down his
Book : For whereas he there advises me
 to get a *License to be University Preach-*
er, to set up a running *Lecture*, to call to-
gether the neighbouring Ministers, to
learn them to preach without Preface,
Division, Inferences, or the like ; it had
 been altogether as proper for him (unless
 he had known me better) to bid me
cock my Gun, prime my pan, face about to
the right, or to have set me to any other
employment, till he had been more
 sure,

sure, where I dwelt, or how I spent my time : For why should any trouble themselves to enquire after me , for I am very well, thank *God*, and wish all mankind so. But I know it is the humour of the *Answerer* , and some few more , to believe things to be true and false , according to the *Authors* age , bulk, profession, complexion, and Country. Such a thing, says one, is as plain, and evident as may be , if the *Author* lives at *London* ; but if at *Tork* ; in my opinion he is somewhat *obscure* ; and remove him but to *Durham*, and he is the greatest *lyar* in the world, next unto the *huge* one himself. Yes truly, says *another*, that may possibly be ; nay, I can scarce see how it can be otherwise, if he were not so very fat and ancient ; and for ought any body knows, the *Author* is as thin as a *Wafer*, and never did as yet see *fifty*.

But as I said before, Sir, I am quite tired, and have nothing more to say to the *Answerer*, but only to let him know, That had it not been for the sake of that little which is now to follow, I had been so rude and unmannerly to him, and so very kind to my self, as not to have taken

any notice of what he had written. And indeed, before I go any further, I must solemnly beg pardon of every one that hath read his *Answer*, for seeming so far to suspect their Judgments, as to go about to point and direct to mistakes, that lie so thick and obvious ; and having obtained that, Sir, I hope also, that where your self, or any other *Reader*, shall find your selves very much grieved, with the trifling and small entertainment which this *second Letter* only affords, that you will attribute some part of it to the slenderness of that stuff, which the *Answerer* gave me to deal with, as well as to my great indiscretion in undertaking it. And so farewell *Answerer* for this year, and all that shall follow.

And thus, Sir, I have briefly shewn, that as it was altogether against my design, to bring any of the *Clergy* into contempt, so I have said nothing, nor after such a manner, as should by any *Reasons* be concluded to do the same ; but if there be any so weak, and so regardless as to mistake me ; they are either some of the giddy and soft-headed *Non-conformists*, or some of the idle and inconsiderable *Laity*.

As for the first, who think themselves the only *Saints* of the *Age*, and to be now in *chains for Christ, and his cause*: Let me tell them, that they have no reason at all to rejoyce at my first *Letter*, because they there find, that such is the imprudence or unhappiness of some of the *Clergy*, as sometimes to occasion their own *contempt*. For if they please to examine again what is there written, they will then perceive their dear *Brethren* to be as much concerned as any body else, and to have as great a share in those instances that are produced out of idle Sermons: But I did not set *them* out by themselves upon two *accounts*; First, because till they do *conform*, care is taking by *Authority*, that they may not publickly render the *Ministry* contemptible by their ridiculous Preaching. And in the next place, because all their fooleries, idlenesses and insignificant canting, are so peculiarly and faithfully set forth in the forementioned *Friendly debates*, that I could scarce think of any thing that could be added; but, because those reasons I find were not sufficient, and that I hear that some of them say, *It is now very plain, how the world is altered, and*

what lamentable preaching and trifling there is, now they are silenced : therefore because I would not have *them* too much spoiled and exalted, in thinking themselves the only *poor remain* of people, that can dispense the word profitably, and speak *sense, rhetoric and godliness* ; they may please to believe it, that if I had thought they would have been so mistaken, I could have found out as many follies and extravagancies, in one days time, out of their Sermons and Discourses, as in a week any where else. To tell *Stories*, you know, Sir, is endless and tedious ; but however, for once I must beg leave to be a little troublesome, that what I now said, some body else may believe besides my self. There is therefore *one* now amongst them, who is counted one of their most *precious sufferers*, and a most *healing instrument* ; who is so full of idle *phantasies, metaphors, similitudes*, and all such like frothy disparaging stuff ; that you may set him almost against twenty of the most imprudent *conforming Preachers*, that are to be found amongst us. Of his rich vein of *wit*, I shall only give you one instance ; which is upon that of the *Psalmist*, *But his delight is in the Law of the*

the Lord. Where he observes that every word has its emphasis, and therefore he begins with the first word, *BUT, This BUT,* says he, *is full of spiritual wine; we will broach it, and taste a little, then proceed.* He had better have said, it was full of *spiritual cakes, or precious stones:* For this *But* will hold no more *Wine,* than a *Net* or a *Sieve;* and one had as good go about to *broach* one of them, as this *But:* Or if he would have made the thing credible, he should have said, that this *But* is a *Hogs-head full of spiritual wine;* (as one did that repeated it out of the *Author*) then you know, Sir, it is as plain and possible as may be, and we might have *broached* presently: But of all things, I should have been most pleased, if for once he would have spoken in *Latin;* and told us, that this *sed* or *verum, enim, vero,* is full of *spiritual wine;* For then the *wit* would have been more admired for lying a great way off. I suppose I need not go on, Sir; you cannot but be sufficiently satisfied concerning the great stretch of his fancy. I might also, Sir, seeing that we have set him *a-broach* (as he will have it) give you just a taste of his *Metaphorical faculty.* What

think you of a *Chest* or *Cupboard* of truth? or of the *Rain-bow* of justice? *Mercy* turns *Justice* into a *Rainbow*; the *Rain-bow* is a *Bow* indeed, but hath no *Arrow* in it. Here the *Author* was double happy; *Metaphor*, and *Wit* into the bargain. Or what think you of *sweeping the Walks* of the heart; or of *Prayer* being a *spiritual Leech*; and of *throwing* in the angle of *Prayer*, and *fishing* for *mercy*? Or lastly, What think you of *God's* laying the *soul* a *whitening*? Do you not think, Sir, that it would very much alter the countenance of the *Washmaid*, to find two or three large *souls* bleaching amongst her *linnen*? But to speak the truth of it, the peculiar knack, gift and glory of this *Gentleman*, consist chiefly in making of *likenesses*; in which he is so lucky, and transcendently accomplished, that in a small *Treatise* of his, called a *Christian on the Mount*; in a very short time, I found *Meditation* to be like almost a hundred several things.

In the first place, *Meditation* is like a *withdrawing-Room*; we are very well satisfied, if he will not carry us much further: then he calls us out to *victuals*, and after that, *Meditations* is like *chewing*

ing of the Cud : now we must walk A-broad , and Meditation is like climbing up into a tree ; but if that be not high enough , it is like a Mount or a high Tower ; but if we have got any strain with climbing , Meditation is like going into a Bath : And if after bathing we grow hungry again , and faint , Meditation is the pallate by which we feed ; and immediately after , it is like Israels eating of Manna : And five lines after , like a Cordial to be drunk down : So that in a very little compass , Meditation is climbing , bathing , tasting , eating , drinking and chewing the cud . Within two or three pages after , the Christian is to take the Air again , and to be mounted , but not so high as before , but upon a fiery Steed ; and then Meditation is the Christian's curbing bit ; and I know not well how it comes about , but it is also like a powerful Loadstone ; and for all that , the next Line , it is like a Cork to a Net . And soon after , like distilling of Waters , and like beating of Incense ; but now we go far and deep , and Meditation is like digging spiritual Gold out of the Mine of the Promises ; but we soon come above ground again for a little while , and Meditation is like digging a-
bout

bout the Roots of a Tree ; but down again presently, for Meditation is like digging in the Mine of Ordinances. We had not been in this Mine as yet, we had only digg'd in the Mine of the Promises before : But I am afraid, Sir, you will say you have enough ; if not, we go on. And Meditation is like the Selvidge, which keeps the Cloth from rovellling ; or like a Hammer that drives the Nail to the Head ; or like rubbing a Man in a Swoon ; or like a Bee sucking out of the Flower of Truth preacht, and working it in the Hive of the Heart. Furthermore, Meditation is the ballast of the Heart, the Bellows of the Affections ; and the Hen that hatcheth good Affections ; and like the Sails of the Ship, notwithstanding that it was like the Ballast just now : But I suppose the Author does not mean the same Ship he meant before, but some other. But suffer me I pray, Sir, to put these Grapes once more into the Press (as an Acquaintance of his says in a Sermon) Meditation is like going to Plough, like Oyl to the Lamp, like a Gun full of Powder (but Prayer without Faith, is like a Gun discharged without a Bullet) like wet Tinder, like a Whip, like a Prospective Glass,

a golden Ladder, a Dove, a Touchstone, a spiritual Index. It was just now the *Oyl*, but he holds not long in the same Mind, for now it is the *Lamp it self*, that is to be fed with the *Oyl of Reading*; but then joyn it with *Examination*, and it is like the *Sun on the Dial*. And lastly, joyn it with *practice*, and it is like a *pair of Compasses*.

And now, Sir, am I not as good as my word? have I not shewn you a *man*, that is very fruitful and precious? Is it possible to be weary, where there is such variety of fancy? He begins with you at *home*, then calls you *abroad*; brings you *back again*, then out at *Sea*, then for the *Indies*, carrying you into *Mines*, several *Mines*, *Promise-Mines*, and *Ordinance-Mines*; this must needs be *melting* and *dissolving*. And I question not, as this *Gentleman* leads us through a great part of *mechanick* and *natural Philosophy*, so, had he thought of it, and been but at a little more leisure, his fancy could have made *Meditation* like all the *Animals* in *Gesner*, and all the *Plants* in *Gerrard*; for some small reason, or pretty report or other; For when his hand was in, what had it been for him to have said,

said, that *Meditation* is like an *Ostrich*, a *Pheasant-cock*, or a *Robin-red-breast*; or like a *Whale*, a *Pike*, or a *Gudgeon*? for I do not at all doubt but that a very small *Inventor* may devise as good a reason for all those *likenesses*, as he that said, that *Faith* was like a *Flounder*, that laid a *Christian* flat upon the *Promises*.

After him comes another *Bartholomew Gentleman*, with a huge hamper of *Promises*, and he falls a trading with his *Promises*, and applying of *Promises*, and resting upon *Promises*, that we can hear of nothing but *Promises*: Which trade of *Promises* he so ingross'd to himself, and those of his own *Congregation*, that in the *late times* he would not so much as let his near *Kinsmen*, the *Presbyterians*, to have any dealing with the *Promises*: And to forward this trade of *Promises*, the poor deceived creatures must be lately abused with a new sort of *Concordance*, by *V. P.* consisting of *Commands*, *Threatnings* and *Promises*; and besides, lest people should take hold of, and apply a *curse* instead of a *blessing*, and a *threatning* instead of a *Promise*, they are all set forth with their particular *marks*: So that now I suppose, the trade
of

of *Promises* will suddenly hereupon be much amended, and grow strangely quick and lively. And to be short (because this *Gentleman* has been sufficiently taken notice of, by a late worthy *Author* except it be idle preaching about *experiences*, *dispensations*, *manifestations*, *discoveries*, *improvements*, *pledges*, *priviledges*, and *prerogatives*; *outgoings*, *ingoings* and *returns*, and such like senseless, insignificant, *canting* words and *phrases*; there is scarce any thing to be found in him, or any of those that are admirers of his way.

And, as this so much admired *one* has a peculiar trade in *Promises*, so others there be, who are very much for *trafficking* with *Christ*: And in the *late times*, we may remember what a subtle *Trade* was driven this way, and what a perfect *Merchandize* they made of *Christ*, and what abundance of eminent *holders* forth of *Christ* and his Cause, were sent into the Country to sell *Christ* for *Spoons*, *Bodkins* and *Thimbles*: But amongst all those that were then employed, none ever was found to make so very good a return of *Christ* as *H. P.* was observed to do; for he could presently call the
People

People together, and tell them, " That
 " he heard at *London*, that they were
 " without *Christ*, and he came on pur-
 " pose to bring them *Christ*, and what
 " a great deal of Money he was offered
 " upon the *Road* for *Christ*, but he was
 " resolved to part with *Christ* to no
 " body, till the *Beloved* that he was
 " *preaching* to, had had the *refusal* of him;
 " and if they did intend to trade with
 " him, they must down with their Dust
 " instantly: for to his Knowledge, the
 " *Papists* did offer a very vast Sum of
 " Money for *England's Christ*; and
 " therefore, if they did not make all
 " possible hast to send in their *Plate* and
 " *Jewels*, he would be soon ship'd, and
 " carried away to *Rome*. But may some
 " say, What if cruel *Cavalier* should
 " come, would not then our *Christ* be
 " in great danger, after all our cost and
 " charges, might not he plunder us of
 " our *Christ*? No: *Cavalier* indeed is
 " cruel, and may get away your *shoul-*
 " *der of Mutton*, may get away your
 " *Children*, may get away your *Wife*,
 " and may get away your very *Bible*,
 " and he may come also for your *Christ*,
 " but he cannot get away your *Christ*;
 " for

“ for *Christ is yours, and he is Gods*; and
 “ therefore down with your Money. I do
 not say that all that were sent forth then
 to repeat the word *Christ*, (for that was
 then, and is still by many called *preach-
 ing of Christ*) did carry along with them
 such knavish Intentions; but sure I am,
 that the vain repetition of such good
 Words, is still too often that which the
Nonconformists call *powerful Preaching*;
 when as there is nothing at all that is
 meant by *themselves*, or can be under-
 stood by their *Hearers*. And this made
Bishop Tayler say in his *Epistle to the
 Reader*, before his short *Catechism*, That
*a plain Catechism doth more instruct a Soul,
 than a whole days prate which some daily
 spit forth, to bid Men get Christ, and
 persecute his Servants*; for he was very
 well aware, that these great *Zealots* that
 talk so much of *Christ* and his *Interest*,
 were as forward to *Cheat, Steal*, or
 commit any Villanies, as those that
 had never heard of *Christ*, or the *Do-
 ctrine* that he preached. And indeed, I
 had now taken very little notice of what
 was then done amongst them, if that
 idle, empty and insignificant *Preaching*
 had ceas'd with the Times; but still I
 find

find People so studious to deceive, and so willing to be deceived, that such *prattle* amongst many, still bears the Name of the only *saving, powerful and edifying Preaching*. And indeed, though I will not accuse every one of that Party, that now stand *separated* from us, of the utmost extravagancies of these Follies; yet I am very certain, that the greatest part, or at least the most famous and prevailing amongst them, are so generally addicted to *canting, insignificant Phrases, and tedious Tautologies*, that should we compare their continual *Religious Nonsense*, with the indiscretions of the *Conformists*, these would appear tolerably Sober and Wary *Rhetoricians*.

And this is so plain from what has been already mentioned, that very little need to be said further; but only it happens that I have now by me, a Book call'd *Apples of Gold for young Men and young Women*; a Book so famous amongst them, that it has to my Knowledge deceived the World to no less than Eight Editions; and yet when we look into it (notwithstanding the Subject is very large and profitable) we shall there find
little

little besides *Christ*, the *Soul*, *Conscience*, *Faith*, and such like very good words; over and over repeated to very small purpose, and as often usher'd in with an engaging and crying Introduction; of Ah! young Men; and sometimes, Ah! young Men and Women, It is all one, Sir, where you open the *Book*, his *Rhetorical Humour* is so very much the same. Ah! (says he, Page 181.) young Men, young Men, if you must needs be leaning, then lean upon precious Promises, lean upon the Rock that is higher than your selves, lean upon the Lord Jesus Christ, as John did; John leaned much (Joh. 21.20.) and Christ loved him much. Ah! lean upon Christ's Wisdom, lean upon his Power, lean upon his Purse, lean upon his Eye, lean upon his Righteousness, lean upon his Blood, lean upon his Merit. Now, Sir, we well understand and know the meaning of Christ's Wisdom, Power, Righteousness, and the like; but to make a huge clattering of Christ, and a long empty tattle of *Leaning*, and to make People sigh and cry by mere repetition of *Scripture Words*, when perhaps there is little further sign of Sense, than shaking of the Head, and wringing of Hands, has much

I more

more in it of *popular Deceit*, than *popular Rhetorick* : But having set out with the word *Lean*, for the fine *figurative noise* and *easiness* together, that is to be continued as long as Lungs can hold, never minding to what it is joyn'd, or how it is applied. And whence do you think, Sir, came all this idle rant about *leaning* ? only from *John's* being placed next to our *Saviour* at *Supper*, and laying his *Head* or *Elbow* in his *Bosom* ; therefore *young Men*, if they would be *leaning*, they must run their *Heads* into our *Saviour's Purse*, and put their *Elbows* into his *Eyes*. And from this place of *Scripture* alone, arise all their insignificant *canting*, about a Believer's *leaning* and *rolling* upon *Christ*, it being no where else mentioned in the whole *New Testament* ; but only where it is said, that *Jacob leaning upon the top of his Staff*. And as he here runs away with the Word *leaning* ; so the very same Method he uses for any thing else, that he shall happen upon. It is said you know Sir, *Mal. i. 14. Cursed be the Deceiver which both in his Flock a Male, and yet offereth to the Lord a corrupt thing*. Upon which, immediately follow ; *Ab ! young Men and Women*

Women (who are like the Almond Tree) you have many Males in your Flock, your Strength is a Male in the Flock, your Time is a Male in the Flock, your Parts are a Male in the Flock, and your Gifts are a Male in the Flock, &c. And whereas here he mentions only Strength and Parts in general, as being Males in the Flock, yet if his Breath would have lasted, he could have made every Finger and Toe that a Young Man has, to be a Male in the Flock; and I wonder how he miss'd Judgment, Memory, Fancy, and the Five Senses; for these doubtless are all Males in the Flock, if he had not forgot them. And this is that in which chiefly consist the power and edifyingness (as they call it) of their Preaching, and by which they think themselves so far to excel the Instructions of the conformable Ministers; as if these could not say the Word Christ as often in an hour, as the most powerful and edifying of them; and I wonder where lies the mystery and great difficulty of this gifted sort of Rhetorick. I am discoursing suppose about the pardon of sin, and I bring in that of the Psalmist, Blessed is he whose transgression is forgiven, &c.

Upon which occasion I exert my gifts, and pour fourth thus. *It is not, blessed is the honourable man, but blessed is the pardon'd man; it is not blessed is the rich man, but blessed is the pardon'd man; it is not blessed is the learned man, but blessed is the pardon'd man; it is not blessed is the politick man, but blessed is the pardon'd man; it is not blessed is the victorious man, but blessed is the pardon'd man.* Or I am preaching suppose about remember thy Creator in the days of thy youth, and I gush forth after this manner: *Ab! that young men and women would but in the morning of their youth seek, yea, seek early, seek diligently, seek primarily, seek unweariedly, this God, who is the greatest good; the best good, the most desirable good; who is a suitable good, a pure good, a satisfying good, a total good, and an eternal good.* Now, may not a Conformist, though of an ordinary invention, and not endued with the sublimest giftednesses of our Separatists, say, seek, seek, seek, seek, &c. or good, good, good, good, &c. I am very serious, Sir, and you know it, and I wish those that I am now speaking of, would think so too, and lay aside their groundless pretences to gifts, and preach like

like *Men and Christians* : for I bleſs *Almighty God*, I love all the *World*, and wiſh that all men were wiſe to the ſalvation of themſelves and others. And notwithstanding, that many of them are ſo forward to boaſt of their ſpiritual attainments and improvements, and will tell you, *How often they have ſweat at Prayer, and how long they frequented Ordinances, and what abundance of days they kept, and time they ſpent, in applying of Promiſes, and regiſtring experiences, before they could arrive to this converting and heart-difſolving preaching* : yet for all that, it favours ſo much of the *natural man*, that I queſtion not at all, but that the very glory, and *heart-breakingneſs* of it (which chiefly conſiſt in an endleſs repetition of the ſame words) may be eaſily acquired by a Lad of ſixteen years of age in a Months time. To make, Sir, this plain, I'll give you but one inſtance of very high improvements in this kind ; it is upon this particular, viz. *An old Diſciple, an old Chriſtian is Rich in Spiritual Experiences*. Whereupon he thus proceeds : *O the experiences that an old Chriſtian hath of the ways of God, of the workings of God, of the word of*
I 3 *God,*

God, of the love of God ! O the divine stories that an old Christian can tell of the power of the Word, of the sweetness of the Word, of the Usefulness of the Word ! O the stories that he can tell you concerning the love of Christ, the blood of Christ, the offices of Christ, the merits of Christ, the righteousness, the graces of Christ, and the influences of Christ ! O the stories that an old Disciple can tell you, of the in-dwellings of the Spirit, of the operations of the Spirit, of the teachings of the Spirit, of the sealings of the Spirit, of the witnessings of the Spirit, and of the comforts and joys of the Spirit ! O the stories that an old Christian can tell you, of the evil of sin, of the bitterness of sin, the deceitfulness of sin, the prevalency of sin, and the happiness of the conquest over sin ! O the stories that he can tell you, of the snares of Satan, the devices of Satan, the temptations of Satan, the rage of Satan, the malice of Satan, the watchfulness of Satan, and the ways of triumphing over Satan ! These you see, Sir, are stories which an old Christian, an old Disciple can tell you. But do you not think, that one may procure a very young Christian, such as I before-mentioned,
who

who by the help of two or three, *Systemes*, and a little skill in *Indexes*, should be able to tell you as many divine *stories* as these, and a hundred more, if it should be convenient? may not he in a small time, learn to begin with divine *stories* of God, the *Scriptures*, *Christ*, the *Holy Ghost*, of *Sin*, of *Satan*; and may he not improve in the use of his *Systeme*, and in time venture to turn on, and tell you divine *stories* of the *Covenant of Grace*, of the *Sacraments*, of the five *points*, of the ten *Commandments*, or of any thing else with very great ease, according as he thinks to continue his *divine stories*.

I suppose, Sir, it were needless to go about to satisfy you further, that this *gifted* sort of *preaching*, that pretends more than ordinary to come from above, has as little in it of *difficulty* or *miracle*, as of *profit*. I cannot, I must confess, imagine wherein the *powerfulness* and *inspiration* of that gloss consisted, that is made by one of this party that I am now speaking of, concerning going out of our selves, and saying, come Lord, return; O Lord; not return, O my trade return: O return, O our Ships return; not
I 4 return,

return, O our peace return ; but return, O Lord, return, O Lord. Nor of that which was made by another upon those words : The Fear of the Lord is clean ; clean within, and clean without ; clean above, and clean below ; clean on the left Hand, and clean on the right ; clean on this side, clean on that ; clean at home, and clean abroad. Now am I as sure as can be, that some of these People will presently cry out, and say, that I am against the fear of the Lord, and against Christ and his Interest ; and that I am against all Soul-softning means, and all soul-melting means. And (as it is in the forementioned Apples of Gold) I am a discourager of all that is God-ward, of all that is Christ-ward, heaven-ward, and holiness-ward ; and that I am for soul-hardning Company, soul-hardning Principles, and soul-hardning Examples ; and for suffering of People to go on in delusions, that are Christ-dethroning, and Conscience wasting, and Soul-undoing Opportunities. If they do, I cannot help it ; but however, I bless Almighty God, that I was born of Christian Parents, and that I was brought up in the Christian Faith ; and I hope, that by the Divine assistance, I shall continue in the same, and in well-doing

doing to my lives end. And whatever Opinion they may have of me, I know not ; but notwithstanding , I do most heartily wish , that such as have spent their time in reading of *Books* and *Sermons* about *Experiences*, *getting of Christ*, and the like, would change them all away for the *whole Duty of Man*, that abounds with very pious and Intelligible Rules of Godly Living, and useful knowledge tending to Salvation.

And I do wish furthermore, that such of the *Nonconforming Clergy*, that are of this Humour, Way and Style ; that they would advise, or suffer, at least, such as are now, or have been heretofore their *Hearers* and *Admirers*, to read some other *Books* besides their own, and hear some other Men *Preach* besides themselves : For as it has been already made out, that the way of their Discourses is not so much above Human industry and invention, as that it should require any more extraordinary Assistances, or more peculiar Illuminations , than the *Conformists* may have just reason to pretend to ; so in good truth as confident as they are of the *Heavenliness* , and *Convertingness* (as they call it) of their
Method

Method and Expressions, they have very little grounds, or good Authority, for that manner they proceed in. For, suppose, they should be so full of themselves and their own indowments, as not to attend to the Examples of the first Famous *Christians, Saints and Primitive Fathers*, nor to the Rules of the best and most *Judicious Orators*; yet if they will be either guided and perswaded by what our *Saviour* Preacht himself, or by those *Directions* which he gave to his *Disciples* for so doing; they will find very little encouragement either to dote upon, and admire only their own Proceedings, or so severely to censure and undervalue those that shew not all willingness to be deceived by them. And in the first place, we are plainly instructed, as to what our *Saviour* himself spoke, taught or preacht; as well as after what manner he expressed his meaning. We very well remember what he said to the young Man that enquired how he should attain eternal Life. He did not say, get me, get fast hold of me, get your Arms full of me; but keep the Commandments, and give away your Estate; which last in those times was necessary for
such

such as intended to be *Disciples of Christ*. In like manner, when the *Publicans* and *Souldiers* came to know what they should do; he did not bid them, *Take hold of him, fasten upon him, and put their Arms round about him*; but bad the first of them (whose Employment might tempt them to *cheatitg* and *bribery*) *exact no more than what the Emperor demanded*: And bad the others, *be contented with their Wages and Pay*; and not do *violence, plunder or steal*. And it was well that it was *Christ* himself that said this, or else by chance (amongst these lofty Teachers) this might have gone for gross, carnal Reasoning, and for such dull *moral* instructions as *Alexander* or *Cæsar* themselves, that never believed any thing of *Christ*, might have given to their *Collectors* and *Armies*. By these Places and the like, Sir, it is very easie to perceive after what manner our Saviour taught and preacht; for whatever he spoke was Preaching, although what he said upon the *Mount* (being a more continued Discourse) was more particularly call'd his *Sermon*: So that thus far we see, that whilst *Christ* preached *Christ*, that is, of himself and his Doctrine,

ctrine, here's not a word of *getting of Christ, or getting into Christ, or getting a share, a stock, an interest in Christ, or any such like staring, and insignificant Expressions.* In the next place, let us see what order and instructions he gave to his *Disciples* about their *Preaching*. St. Mark tells us, *Mark 16. 15.* That he bad them go into the World and preach the Gospel, &c. St. Matthew tells us, *Mat. 28. 19, 20.* he bad them, Go and teach all Nations, baptizing them, &c. and teaching them to observe all things whatsoever he had commanded them. Now, Sir, if there can be any other meaning of these last words, than that (after People were *baptized* or admitted into Christianity) the *Disciples* should spend their time in teaching and explaining such things as *Christ* himself had taught or preacht to them, which were not such *Riddles, Charms and tickling stuff* as these People too often put upon their Hearers, then (if his Majesty will please to give me leave) I will promise never to come at any Church again, so long as I can find out the least *creeping Conventicle*: So that if these People will be either content to preach no loftier than
our

our *Saviour* did himself, or as he appointed his *Disciples* to do, I am sure they must not preach as they do now, unless they have got some secret reserve of *Gospels* for their own peculiar use; or have received some new instructions and orders, since our *Saviour* was taken up; for in all the *Gospels* which we are acquainted withal, we can find nothing else but that *Christ* was the *Christ*; and that *God* for the future would be worship'd after the manner therein declared. And he that preaches this, *viz.* what *Christ* did and suffered, and what he spoke, preaches *Christ*, or his *Gospel*, or him crucified, or him and the *Resurrection*, or the *Kingdom of God*, or remission of *Sins*, or the new *Covenant*, or *Grace and Mercy through Christ*; all which, and many more, signify the same; and not he that thunders out *Christ* a Thousand times in a *Sermon*; saying, *Ab! none but Christ, none but Christ. Ab! none to Christ, none to Christ; no works to Christs, no Duties, no services to Christs; no Prayers, no Tears to Christs; no righteousness, no Holiness to Christs, lay out for Christ, make sure of Christ, close with Christ,*
cleave

cleave to Christ, unite with Christ, rest, lean, roll, toss, tumble and wallow upon Christ. There is mention made (you know Sir,) Mat. 28. 20. of Christ being with the Apostles to the end of the World; which related to the divine assistance of the Holy Ghost, which they and their Successors should have towards the propagating and continuing Christian Religion in the World; but these People are for receiving Love-Letters from Christ, they are for strange enter-courses, correspondencies, returns, expresses, and I know not what. And, if it had not pleased God to have abated some of those Extravagancies, by restoring our Church, in time we should have come to Heavenly Proclamations, and Heavenly Gazets. And I well remember there was one amongst them that pretended to have got such an interest in Christ, and such exact knowledge of affairs above, that he could tell the People, That he had just before received an Express from Christ Jesus concerning such a business, and that the Ink was scarce dry upon the Paper: At other times he would sink himself in the Pulpit, and tell the People, he would be with them
again

again presently, he would only speak one word with Christ; and so pretending to to have talk'd with Christ, he would come up again soon after, as full of Christ and his Advice as might be. And to conclude this, Sir, how many Hundred and Hundred times have you heard that place in the *Colossians*, viz. *Christ is all in all*, brought in at the close of any thing that went before, only because it is *melting*, and may produce *Sigh* or *Groan*; for, if they would but consider of the *Bible*, as well as get by heart *Words* and *Phrases* out of it, they might then have taken notice of those many Heavenly *Exhortations*, contained in the same *Chapter* to the *Colossians*, of living more peaceably, godlily and righteously than they had done, before they were converted to the *Christian Faith*; and in particular, that they should be now as kind, just and faithful to every Man that they had to deal withal (let him be Greek or Jew, Barbarian or Scythian,) as they use to be, or should be, to their own Neighbours and Citizens; so that now, *Christ was all in all*, having taken away all *Distinctions*, and made of all Mankind one People. It is not, Sir, my intent

intent here to comment upon *Scripture* ; but I would to God, that these people that talk so much, and so endlessly the word *Christ* , would spend more time in explaining his *Doctrine* ; if they did, I am sure the World would not only be much *wiser*, but more *peaceable* and better.

And as I would not have these people count themselves the only godly and saving *Instructors* by abundant saying over *new Testament* words ; so it is a very idle thing for them to endeavour to have their preaching believed more sanctified and searching , because they talk often times concerning the *Bible*, giving only empty and loose commendations of the *Scriptures* in general. There are (thanks be to God) a great many *Bibles* in this Nation ; and though the *Conformists* , do not possibly lay one in every *window* , yet their *Houses* need not be supposed to be without the *Scriptures*, nor themselves without the knowledge and use of them. And what if whilst they are in the *Pulpit*, with finger thrust into the middle of the *Book* , they do not *brandish* it up and down , as if they would discharge the whole of it together

together at some bodies head? What if they do not hold it forth with stretched out arm and voice; and cry aloud, *This is the Book, this is the Book: Here it is, here it is; no Word like this Word, no Book like this Book, no writing like this writing, no reading like reading here, no searching like searching here, no considering like considering here; Christ is here, Jesus Christ is here, the Lord Christ is here, the precious promises are here.* Yes doubtless (if it be a *Bible*) they are all there; and so is *Genesis, Exodus, Leviticus, Numbers, Deuteronomy*, and all the rest. But what is any body the better for this? Who will read, search or consider one word the more for this empty amazing noise; or for such as that, which I find also in one of them: *Search the Scripture, study the Scripture, dwell on the Scripture, delight in the Scripture, treasure up the Scripture; no wisdom to Scripture wisdom, no knowledge to Scripture knowledge, no experience to Scripture experiences, no comforts to Scripture comforts, no delights to Scripture delights, no convictions to Scripture convictions, no conversion to Scripture conversion.* Let them shew us any where in *Scripture* (notwithstanding

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their

their extraordinary skill therein) where any thing is advised or commanded after this sloathful and flighty way. If they be for elegant compofure of long *periods*, let them observe after what manner the *Acts* of the *Apostles* are recorded; if they be for shorter *Sentences*, let them examine other parts of the holy *Scriptures*; and if they would attempt to *propheſie*, let them read the *Prophets*, and let them attend to that copious *invention*, as well as *loftinefs* of expreſſion that is contain'd in them. Surely, if they were not charm'd with lazineſs, their one conceits, and a contempt of all that are not in their *way* and *phraſe*, they would judge it better, to explain to the people the *principles* of *Chriſtian Religion*, and to give ſome ſober *directions* of *living well*, and *perſwaſive reaſons* to *begin* a good life, and *proceed* in the ſame, than to think that time only ſanctimoniouſly laid out, that is ſpent, in crying *Here, here; Look, look; See, ſee*; whereas there is nothing to be ſeen, but the outside of the *Book*, nor any thing to be heard but a *long ſtring* of *words* to the ſame purpoſe; and yet this alone muſt be call'd *ſhaſhing*, *holy violence*,

lence, pressing upon', and breaking into the soul; and all sober, discreet, and well examin'd instructions, earthly and heathenish.

Not less idle and extravagant is that humour of theirs, of loading their *Sermons* with abundance of *Scripture*, where it is perfectly needless, and altogether impertinent. How far the true knowledge of one *place* depends upon others, the rest of the world, that do not boast so much of *Scripture*, do very well understand; but to heap on *Scripture* after *Scripture* to no purpose at all; but to make their *followers Bibles* stare again with *turn'd down proofs*, and the *strings* and *clasps* to groan with being overcharg'd with *doubl'd leaves*, is much too small a foundation for them to call or think themselves the *only true dispensers of the word of God*. And that wherein the excellency of these *mens* humour may be plainly perceived, is this, That the less the quoted *Scripture* is really for their design (so it does but sound a little towards their meaning) the more it is admired, this arguing long searching, and *experimental skill* in the *Bible*, and a more *hidden* and well *digested* art of

their extraordinary skill therein) where any thing is advised or commanded after this sloathful and flighty way. If they be for elegant compofure of long *periods*, let them observe after what manner the *Acts* of the *Apostles* are recorded; if they be for shorter *Sentences*, let them examine other parts of the holy *Scriptures*; and if they would attempt to *propheſie*, let them read the *Prophets*, and let them attend to that copious *invention*, as well as *loftineſs* of expreſſion that is contain'd in them. Surely, if they were not charm'd with lazineſs, their one conceits, and a contempt of all that are not in their *way* and *phraſe*, they would judge it better, to explain to the people the *principles* of *Chriſtian Religion*, and to give ſome ſober *directions* of *living well*, and *perſwaſive reaſons* to *begin* a good life, and *proceed* in the ſame, than to think that time only ſanctimoniouſly laid out, that is ſpent, in crying *Here, here*; *Look, look*; *See, ſee*; whereas there is nothing to be ſeen, but the outside of the *Book*, nor any thing to be heard but a *long ſtring* of *words* to the ſame purpoſe; and yet this alone muſt be call'd *ſhining*, *holy* *violence*,

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applying of Scripture. I have a Book ,
Sir, that teaches me how it is to be done
upon that of St. Matthew ; Blessed are
the pure in heart , for they shall see God.
Now, Sir, to bring in all those places of
the Bible where the word pure is , may
be done by a Scriptureless Divine of or-
inary Concordance-parts ; but to stuff in
plenty of Scripture occasionally , unex-
pectedly and wonderfully , is a pe-
culiar privilege , and perfection of the
godly. The Doctrine therefore must be
this , That the Saints of God are pure
Saints ; nothing that is impure can see God,
nothing that is impure can come to God ;
for he that cometh to God , must believe
that he is , and that he is a rewarder of
them that diligently seek him , Heb. 11.6.
And again. Jude. ver. 4. Behold the
Lord cometh with ten thousand——What ?
not unbelievers , but Saints , pure Saints :
An unbeliever must not expect to be one
of those ten thousand , he must not look
to be one of that number ; for he that ex-
pects to be one of that number , must so
number his days , that he may apply his
heart to wisdom , Psal. 90. 12. he must be
careful of his time , count up his time ,
and think upon every day ; but especially
the

the great day, the day of judgment. For as the Psalmist has it, To day if you will hear his voice, harden not your hearts, as in the provocation, and as in the day of temptation in the wilderness. And so, Sir, you may go on, with hear, voice, harden, heart; which you please. And this serves instead of telling you, what is meant by purity of Heart, and what conversation fits a Man for a vision and fruition of God.

And thus much I thought seasonable at present, to be said concerning the preaching of the *Nonconformists*; wherein I would not willingly be so mistaken, as to be thought to charge every one of them with that folly and frothiness that is above-mention'd; for I must acknowledge, that I know several of *them* to be Modest, Serious and Learned. But withal, I also know, that the small inconsiderable *Triflers*, the *Coyners* of new *Phrases*; and *drawers* out of long godly Words, the thick *pourers* out of *Texts* of *Scripture*, the mimical *squeakers* and *bellowers*, and the vain-glorious admirers only of themselves, and those of their own fashion'd *face* and *gesture*: I know, I say, that such as these, shall with all

possible zeal be follow'd and worshipp'd, shall have their Bushels of *China Oranges*, shall be solac'd with all imaginable *Cordials*, *Essences* and *Elixirs*, and shall be rubb'd down with *Holland* of Ten Shillings an Ell; when as others of that Party, much more Sober and Judicious, that can speak Sense, and understand the *Scriptures*, but less confident, and less censorious, shall scarce be invited to the *fire side*, or be presented with a couple of *Pippins*, or a Glass of small *Beer* with *Brown Sugar*.

And as these *People* that are thus highly treated, have no reason to presume upon their Parts, Improvements, and extraordinary Inspirations, because they can utter forth abundance of *Scripture Words*, of very good concern and signification, if they were soberly applied: So, in like manner, it were very well if they would not altogether judge of the blessedness of their Endeavours, by the *tumult* running after them, or because they find by experience, that they can force from People *Tears* and *Sighs*, and such outward Signs of the hearts *seeming* to be affected; for all this, and much more, may questionless be done without

without either *Sense*, *Oratory* or *Religion*; long *Sentences* (such as before mention'd) rattl'd forth as fast and furiously as may be, with *Christ*, *Scripture*, or the *Soul*, every Line; together with *Hands*, *Shoulders* and *Head* devotionally manag'd, may be easily conceived to make weak and silly People gaze more, *yet* more, and *wipe* oftner, than any thing that our *Saviour* himself, or any of his *Apostles* ever said. And this I know to be certainly true, because I have often seen People placed so far from the *Minister*, that they could only see him make very much *concerned faces*, and shew often the *Heavenly part* of the *Eye*, and might suppose, by the great *pains* he took, that he was about business of very great *weight* and *moment*; and perhaps now and then, one single *melting* word loudly pronounced, might come down, and no more; and yet such as these *weepingly* inclin'd, should be as full of all outward expression of *Devotion*, as if they were just then to be *converted*: And therefore I would not have them delude themselves, and think that their Hearers weep at their *pressing Religion* more Home, and *searching* the *Hearts* more through-

ly than others ; but at the *Noise*, the *Tone*, and fierce *repetition* of Words. And I think I am not at all uncharitable, if I say, that many poor undiscerning People, having oft-times so little grounds for being *zealously* moved, are as perfectly deceived as ever any body was, that took Sir *Martin Mar-alls* wide gaping, for melodious singing. And it is doubtless as easie a matter to make People *cry* and *sob* again, without doing them the least good, as it is to make a *Dottril* stretch, or them yawn, without helping them towards Heaven.

I have but one thing more to beg of these *People* ; and that is, That they would not only cease to call their *Preaching* alone *Spiritual*, *Illuminating*, and I know not what ; but also that they would not think that they can, or ever did pray by the *Spirit* : For till I see their *Children* speak *Hebrew* at Four Years of Age, (which some say may come to pass, if they be brought up in a *Wood*, and suck of a *Wolf*) and themselves (without studying) all those *Languages* that are mentioned in the Second of the *Acts*, I shall never believe it ; but if they mean, they have several
Prayers

Prayers of their own making, differing both in Sense and Phrase ; or that they do not place every word after the same manner ; but sometimes put *Eternal* before *Almighty*, sometimes *Almighty* before *Eternal* ; or that they do not always *confess* the same number of Sins, but sometimes put in *Adultery* and *Stealing* too, sometimes *Adultery* alone ; then is this so far from having any thing of the *Spirit* in it (in that Sense which they would pretend to) that it is no more extempore, than that this Morning is read, *blessed be the Lord God of Israel* ; and to morrow, *O be joyful in the Lord all ye Lands* : Or that sometimes we pray for *Rain*, or *Fair Weather*, sometimes for *Health* or *Peace*, according to our Necessities : only with this difference, that this is printed, and by *Act of Parliament*, and what they say, is not. But suppose they come to that degree of Confidence, as to begin at a venture ; and having a private Method, a stock of *Scripture Phrases* (to be brought in after any manner) with helpful *Abs*, *Hems*, *Coughs*, *Spittings*, *Wipings* and admitting besides, *rude Expressions*, *improprieties*, often repeated *transitions*

sitions (when invention fails) and the like, that they hold out their intended time : Nay , furthermore, suppose they seldom or never say the same whole Line, plac'd after the same manner ; and that they do not confess, that *by reason of their solitary Lives, they are as wanton as the salacious Sparrow*, nor pray unto God for Syrup of Barberies, nor desire the Lord to give them *That same* ; and that they do not teach God Almighty how to defend the *Trinity* (as I have heard them do a Quarter of an Hour together) and how he is to distinguish between *numerus numerans*, and *numerus numeratus* ; and that the *rheum* does not fall down oppressingly upon the *Spirit* and *Lungs*, but that they proceed very clearly and smoothly ; yet still there need be nothing of such a sort of *inspiration*, which they mean ; for there being so many several Words in the World, it is not at all impossible for a Man (if he should so resolve and make it his business) never to speak the same whole *Sentence* in all his Life. And as for their saying, that they can plainly perceive a difference between a *Prayer* that is *fram'd*, and one that is suddenly and *spiritually* pour'd forth ;

forth ; I am so very unwilling to believe this, that if I do not procure a thin pale-fac'd *Hec.* as rank a one as can be got in this *Town*, that shares his time between *swearing* and *curfing*, and he shall be taught a *long prayer*, with a confession of all the *Villanies* that have been committed on this side the *Line* since the *Flood*, and well fill'd also with such *Phrases* and *Words* as they delight in ; and being double *cap'd*, and having well learnt his *Tone* and *Gestures*, a Meeting of these *Spirit Discerners* shall be call'd ; and if this very *small Saint* thus accomplisht (supposing he does not put in sometimes an *Oath* instead of, *O Lord*) does not wet as many *Handkerchiefs*, and draw forth as deep and as many *Groans*, as any of their greatest *Pretenders* to *Illumination*, then will I never hear *Common-Prayer* again : For if I could tell where to hear People pray *miraculously*, it were very imprudent to run after, or listen to *frail* and *mortal* compositions.

And by the way, Sir, I would not have the *Papists* please themselves too much (as I have heard they have done upon my first *Letter*,) with an opinion
of

of their own Prudence and *Preaching* Abilities, notwithstanding those Imperfections, which I so freely discovered amongst our selves; for by what I find, by chance, in one of their Sermons, concerning *Contrition*, I perceive that they can persecute a *Metaphor*, till it be as ridiculous as People can possibly endure to hear it. It begins thus. *The Falcon when he has taken his prey, he desireth no more thereof but the Heart, and therewith he is content; so our Lord Jesus, when he had ransom'd us out of Hell, he desireth no more but a meek and a contrite Heart of us: Therefore as the Falconer, e're he will give the Heart to his Falcon, first he will cut it, and then take out the Blood and wash it: So must thou give thy Heart to our Lord; first cut it with the Knife of Contrition, and then take out the Blood of Sin by Confession, and after, wash with satisfaction; and so with the Knife of his Passion, cut your Hearts and not your Cloaths, having in Mind that the Blade of this Knife was made of the Spears Head, and Nails, that his precious Body and Heart was thrill'd withal; the Haft was made of the holy Tree of the Cross; and the wyrel was made of the Crown of Thorns*

Thorns that was about his Head. Whet this Knife on his blessed Body, that so hard and cruelly was tormented on the Cross; make also the Sheath of thy Knife, of the White Skin of our Lord Jesus, that was painted with red bloody Wounds; then with the Cords that he was bound to the Pillar, bind this Knife to the Girdle of thy Heart: and I doubt not, be thy heart never so hard, it will begin to break. It is doubtless a very strange heart indeed, that will not suddenly break all in pieces at the noise of such Rhetorick. And whereas it has been observed, that some of our Clergy are sometimes over-nice, in taking notice of the meer Words that they find in Texts; so these are so accurate, as to go to the very Letters. As suppose, Sir, you are to give an Exhortation to Repentance, upon that of St. Matthew; Repent Ye, for the Kingdom of Heaven is at Hand. You must observe, that Repent is a rich Word, wherein every Letter exhorts us to our Duty: Repent, R. readily; Repent, E. earnestly; Repent, P. presently, Repent, E. effectually; Repent, N. nationally; Repent, T. thoroughly. Again, Repent roaringly, eagerly, plentifully, heavily (because of h) notably,

notably, terribly : And why not, *Repent rarely, evenly, prettily, elegantly, neatly, tightly* ? And also why not A. *Apple-pasty*, B. *bak'd it*, C. *cut it*, D. *divided it*, E. *eat it*, F. *fought for it*, G. *got it*, &c. I had not time, Sir, to look any further into their way of *Preaching* ; but if I had, I am sure I should have found that they have no reason to despise our *Church* upon that account ; and they cannot but see it themselves, if they do but look over and consider their own *Infirmities* : And I would have them know, that what I said in my former, was not intended to help on their undervaluing us, but our own amendment.

And as much mistaken are the *Laity* of this *Nation* (which was the next thing I promised to speak of) if there be any of so mean a judgment, and so idly and wickedly bent as to think that I design'd to encourage them in the *Contempt* of our own *Clergy* ; being always so very far from promoting any such design, that there is no one in the *world* that ever was more sensible of the groundless and humourfom exceptions and prejudices, which some of those *small* and *inconsiderable* people have entertain'd against our
Clergy

Clergy in general, than my self: into which, Sir, although in my former *Letter* I did not think it requisite to enquire, by reason the intention of that was only to look into such things as to some few at least, besides my self, did seem to weaken the *Reputation* and *Service* of some of our *Clergy*, yet in this second, I judg'd it convenient to separate their *foppish* and *unreasonable objections* from such *imprudences* and *misfortunes* which I mention'd in my first.

And in the first place comes rattling home from the *Universities*, the young pert *Soph.* with his *Atoms* and *Globuli*; and as full of defiance and disdain of all *Country Parsons*, let them be never so learned and prudent, and as confident and magisterial, as if he had been *Prolocutor* at the first *Council* of *Nice*. And he wonders very much that they will pretend to be *Gown-men*, whereas he cannot see so much as *Cartes's Principles*, nor *Gassendus's syntagma* lying upon the *Table*; and that they are all so sottish and stupid, as not to sell all their *Libraries*, and send presently away for a whole *Wagon full of new Philosophy*. I'll tell you, Sir, says one of these small whiflers, per-
haps

haps to a grave, sober and judicious Divine, the University is strangely altered since you were there; we are grown strangely inquisitive and ingenious. I pray Sir, how went the business of motion in your days? we hold it all now to be violent. I hear your old dull friend Aristotle drown'd himself, because he could not understand the flux and reflux of the Sea; if he were now alive, and good for any thing, we could save his life. I can presently demonstrate to you how it is to be done, if you will but lend me pen and ink, and suppose but the motion of the earth, and two or three more things that I shall tell you. Yes, but for all that, this youth of so much worth, ingenuity, inquisitiveness and demonstration, may be very ignorant, and be very much a Coxcomb, and have so little grounds to condemn so worthy a person, that if the Gentleman please to carry him into his study, and shew him his *Plato*, *Plutarch*, and some other of his Greek Authors, the poor thing perhaps may find as much reason to hang himself, as Aristotle did for disposing himself otherwise; for he never stands to consider, that there be Authors, such as *Euclid*, *Tully*, *Plutarch*

tarch , and many others that have been for many *Generations* of constant fame , and are likely so to continue , when as we find that curiously laid *Hypotheses* have their *periods* , and their credit much depends upon the *humour* of the world ; and a *Country Divine* that is well skill'd in those *Books* (together with such as peculiarly belong to his *Profession*) may deserve very good respect , and be of great use to the *World* ; although he has not the convenience of every *Philosophical Newsbook* , nor can call every *spot* in the *Mon.* by it's proper name , nor has a *Letter* sent him of every *new Star* that peeps into the world. But to proceed , Sir , upon Sunday the searching young *Philosopher* vouchsafes to go to Church ; the *Gentleman* preaches concerning the *Resurrection* , and having shewn what method his *Text* directs him to observe , he teaches his people according to the *Scriptures* that *Christ* did certainly rise from the dead , and that the same power is able to raise us also ; and (although we shall have been long dead) to call together all the scatter'd parts of our bodies , and to make of these glorified bodies. Very dull , says the young despiser ; upon my word and

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knowledge very dull: What a good Text was here spoil'd, to divide it into this and that, and I know not what, when as it would have gone so easily into corpus and inane, or into the three Cartesian elements? Besides, like an old dull Philosopher, he quite forgot to suppose the motion of the Vortexes, upon which the grand business of the Hypothesis of the Resurrection altogether depends. But this 'tis to trust people with Texts, that cannot tell what to do with them. How many brave opportunities did the Minister lose of bringing in *materia subtilis*, and *materia secundi elementi*? If I had been in his place, I could have done it at least eight times: and then he must go and dronishly tell *us*, that the scattered parts of people that had been long buried and wasted, should upon the sound of the Trumpet be all summon'd together, &c. and never think to tell *us*, that the body which had been long absorb'd in six foot of earth, should break open the cortex of the grave; and freeing it self from the maculating dirt, the flat, the square, and the round particles should be all associated; and combining themselves into a celestial and well concocted mass, should become a shining and fix'd Star of glory.

After

After this, Sir, he returns triumphantly to the *Colledge*, not only very full of the vanquishment of the *Minister* of the *Town*, but also throughly confirm'd in what he has so often heard, that all *Countrey-Parsons*, bethey who they will, are the *strangest* and most *mean things* that belong to the earth. But why so fast *dear child*? Is it impossible that the word *Parson*, especially if you put *Country* before it, should admit of any milder signification? And is it necessary that every man, though of very good worth and knowledge, if once he be setled out of the noise of the *Bells*, and does not every day see the *Schools*, should presently grow *deaf* and *blind*, lose all his *memory* and *parts*, and *general ignorance* should suddenly surprize him, so soon as he moves his name off the *Tables*? Perhaps it is but a report; and I do not apprehend but a *Gentleman* may understand as well at *Barnet*, as at his *Lodgings* in *Lincolns-Inn-fields*; neither does he find any such present decay and wasting of *parts*, so soon as his *Coach* gets off the *stones*, nor such great improvements of himself, when he is coming down *Highbate-hill*.

The next *despiser* of the *Clergy* is the small *Ingenioso* or *Experimenteer*; who having perhaps *blown a glass*, seen a *Paper-mill*, or a *Bell* run; that knows within two houses where the best *Chymist* in Town dwells; and dined once where one of the *Royal Society* should have been; and looked another time into the door at *Gresham*, when the *Company* was sitting: He comes down with a *receipt* of a miraculous sort of *Ginger-bread*, with a little pot of double *refined Jesmy*, and a box full of *Specifick presum'd Lozenges*, and a little *licens'd essence of Orange*, and he calls the *Minister* and the chief of the *Parish* together, and he falls to his *ingenious* tricks and operations, and freezes a *dish* to the *stool* by the *fire side*; sets up half a dozen *Tobacco-pipes*, and then makes them fall into a *Mathematical astonishing figure*: After this he desires to withdraw, and puts *Claret* and *Beer* together, and brings them out *unmixt*; and then he calls for a glass of water, and with some *few words*; and a *wet finger*, makes the glass first to *fret* and *complain*, and then the liquor to *sparkle* and *foam*; and they must be all *fix'd* and *wonder*, and he alone must *smile*, as if
 he

he *understood* the reason. And so he rides up and down the *Country*, and every *Town* he comes at with a *May-pole*, he wonders what the *Aristotelean Person* and the *People* mean, that they do not presently cut it down, and set up such a one as is at *Gresham Colledge*, or *S. James's Park*; and to what purpose is it to *preach* to *people*, and go about to *save* them, without a *Telescope*, and a *glass* for *Fleas*. And for all this, perhaps this great *undervaluer* of the *Clergy*, and admirer of his own ingenuity, can scarce tell the difference between *aqua fortis* and *aqua vitæ*, or between a *pipkin*, and a *crucible*, or a *furnace*, and a *close-stool*. And besides, he forgets to call to mind how many honourable and worthy *Clergy-men* are now *members* of that *Society* (of which he knows no more, than meerly to prattle) who have given so many and so large Testimonies of their *Ingenuity*, as do plainly shew, that one that is in *Canonical black*, may look through as *long a glass*, and see as far into a *Mill-stone*, as he that wears a *light Drugget*: And it must not be denied, that a great part of what has been as yet, or is likely to be discovered a-

mongst them , must be attributed to the diligence and quick sightedness of *Ecclesiastical persons* , as well as others. I know there be a great many , who foreseeing that it is much easier to undervalue and abuse knowledge , than attain to it ; if they can but contrive a *clearer Tale* , and charge it upon that *Royal , Honourable and Learned Company* , they reckon themselves presently much more ingenious than they that should happen to find out the *Longitude* , or a *perpetual motion* ; but let them cast up their *stories* , and perhaps they may find that the *unordain'd part* of that *Society* may have rid upon as many *pacing saddles* , have weigh'd as many *pikes* , and are as ready to *save the charge of snuffers* , as those that are in *Orders*.

But still , Sir , there be more *contemners* behind ; for after these follows the *young Gentleman* , newly entred into the *Modes* , and small *accomplishments* of the *Town* ; who admiring himself in his *Morning-gown* , till about eleven of the clock , then it is time to think of setting the *Muff* ; and if he chance to find out a new *knot* for fastning it , that day is very *ingeniously* spent : Then he walks three
or

or four turns in his *chamber*, to make himself considerable; and looking in the glass, and finding it so to be (having turn'd down a new place onward in *Littleton*) he stretches forth, and in approbation of his own wroth, *traloos* himself down the stairs: Then at the gate, it is to be considered, where he shall eat; after that, which of the *Houses* he shall go to, and if he brings home a little of the *Prologue*, and learns but two or three of the *Players* names, his memory in the evening shall be *commended*, and his improvements *acknowledg'd*. And as for this *Gentleman*, he having nothing (*poor heart*) to say against the *Clergy-man*, he combs his *Peruke* at him; and (though the weather be temperate) he *walks* the room, and *sweats* very much against him; and by way of *objection*, now and then propounds three or four steps of a *Corant*; and if he be so far entred into *prophane*, as to tell him, that he has brought him a new *Psalme* from *London*, and then gives him in writing a *baudy Song*; he needs not be witty again all the time that he stays in the *Country*.

But the great *destroyers*, Sir, are still to come ; for next appears the *modish*, *grave*, and well *considering Gentleman*, that often calls himself to an account, and always finds himself full *weight* and *measure*, but all the *Clergy* to be very *light* and *contemptible* for several reasons. And in the first place, he observes, that *Divines* are a sort of people that mind only the *inconsiderable* things of this world ; they never take notice how this *Dukes* or that *Lords livery* differ from another ; and they will idly suffer many a *Noble mans* Coach to pass by, and never consider the thing that is behind, or whether they be *Horses* or *Mares*, *English* or *Flanders*. Which of them can tell the *private passage* out of *Covent-garden*, into — without asking at the *Barbers shop* ? or where the several *Embassadors* lodge ; where they dined yesterday, and where they shall dine to morrow ? And then for the humour of the *Town*, alas ! Sir, there is not one *Divine* of forty, that does or ever can understand any thing of it. How hard a matter is it to judge, whether it be best to dine at *Speerings*, or to slide in afterwards ; and what time of year and whether is most proper for the
out-

outward room, and what for the *inward*? How much practical *Rhetorick* is requisite to make a *Coachman* fully believe, that he shall have a couple of *skillings*, and at the same time, resolve to let down the boot, and with a steady mind walk softly out to a *Coffee-house*, a little before you come at your *Lodgings*? Again, what accuracy of *palate* and *breeding* is necessary to have a clear apprehension of a mighty and *lofty dish*; and to do reverence and strict justice to a glass of *Florence*, *Champagne*, *Frontiniack*, *Burdeaux*, *Languedoc*, *Flascon de vin*, *vin de Bourgogne*, *vin de Pressorage*, *vin Pare*, *vin de Parole* and *Taffalette*; and to begin small *Princes* with a *Loach*, and to end the *Emperours* with a *neats tongue*? Be not deceiv'd, Sir, it is not *Logick*, *Metaphysicks*, *Fathers* and *Councils*, and all the rest that ever can expect to know or do these things, or half of them. Besides, if we consider the great rudenesses that are oft-times by *Clergy-men* committed, in barbarous managing of *bat*, immoral picking of *teeth*, uncouth and unfashionable *sneezing*, clownish pronouncing of words, that should have been *gracefully lisp'd*, and rude and flat setting *both feet*
upon

upon the ground, when one should have stood in *tittering* readiness upon the toe for a *conge* ; when we consider , I say, these and five and fifty thousand things more, we must plainly conclude, that it is only for great *headpieces* , men of *birth* and *education*, of *prudence*, and a *mighty reach*, to pretend to *honour* and *reputation* ; not for poor unobserving *Book-men* that go in *black*. Then, to all this must be added, the vast skill that is required to the tending a *visit*, with approved and *modish* accuracy, that it be done punctually at the *critical minute*, neither before nor after ; that the *servant* that comes to the door, be duly spoken to, according to the *Rule* provided in that great affair ; that the *Goloshoes* be left in their true and proper place , that the *Foot-boy* be expert in observing his tutor'd distance, that he gives allowance for Summer and Winter ; and that he never stands exactly behind, but bearing a respectful *point* or so, *North* or *South* of his *Master*. Then having got over all these difficulties, and made a suitable *address*, there is further to be weighed, whether the *visit* is to be a *silent visit*, or a *speaking one* ; and if any thing is to be said, whether the

the *visiter* is first to open, or to expect till discourse be offered; and when, and in what order the health of the *family* is to be inquir'd into. Lack a day! says one of the *accomplish'd*, in what a lamentable condition I have seen a mortal *Clergyman*, when he has ask'd for a *Son* or a *Daughter* that has been dead a Month; whereas he should have felt out all those things by degrees, and never have run himself into the danger of a stumbling *excuse*, for not knowing of it before; how will his *puling Conscience* be put to it, to *rap* out presently half a dozen *swingers* to get of cleaverly? But still, Sir, there be many things behind; It is no such easie matter upon my word, to judge how much of the *handkerchief* shall hang out of the coat pocket, and how to payse it exactly with the *Tortoise-shell-comb* on the other side; and if there be *Peruke* to be order'd, where is the man of the *Church* that can tell when it is to be done to *Old Simon the King*, and when, *Afther the pangs of a desperate Lover? Heavens and Stars!* It is such a task to be considerable, and of any moment in the *World*, that it would almost crack the brains of the most steady *Clergy-*

gy-man, but to hear repeated all the *accomplishments* that are required, to make up a *man of worth*. But then suppose a *Divine* of extraordinary parts and quickness, and that has got, I know not whence, so much of our *modish* blood in his veins, as to apprehend, in some low degree, what makes men for ever *Blessed*, and should arrive to some set forms of being acceptable; how will they make shift for *Speeches* and *Complements*, *Passes* and *Repasses*, *Parties* and *Reparties*? Put the case, Sir, that a fair *Lady* or *person* of honour by some chance or other, drops a *glove* or *handkerchief*: Where is now, say they, your *man* in *Orders*, that can presently snatch it up in an *extasse*, deliver it with *bonne grace*, and instantly say something suitable to so great and sudden occasion? Nay, furthermore, suppose we should give them some of the *grounds* and *elements* of our being immortal, and lay down before them some of those inestimable *principles*, by which we become excellent and admirable in the eyes of men, women and children, and should discover to them some of our several *vows to God*, Madam, *as I am a sinner*, Madam; *as I hope*

hope for Mercy, Madam ; as I beg your pardon, Madam: As also some of our raptures and heights, as I am a sinner before God and your Ladiship ; as I hope to find mercy in Heaven, and in your Ladiships breast ; as I desire to commit my self to God and your Ladiships disposal ; as I desire to observe only Moses's, and your Ladiships Commands. Nay, to all this should we throw in some of our gentle and very helpful words ; as, intrigue, harangue, obligation, devotion, altars, shrines, sacrifices, gustos, flambos, contrastos, and Orlandos, Ferdinandos : I say, suppose a tender-hearted Gallant, having a little pity and compassion for the low condition and style of the Clergy, should unbosom and reveal himself after this free and open manner ; yet still black is black : for there is so much of native gentility in the just use and nicking of these things, and so much of mystery in the right humouring of a fashionable word, that there is but very small hopes that any Clergy-man should be ever happy or valuable in this life, But still, Sir, we forget the great business of mankind, the writing of Letters : Where is the Divine that can do it, either to Mistress or Friend,

as a man that knows the *World*, the *humour* of the *Town*, and that has *lived* upon, *eat* and *read* men? And suppose we should bestow upon a poor low thinking *Black-coat*, one of our best *forms*, such as follows; it is five to one he would commit some *Ecclesiastical* blunder or other, in setting his name too near, or in the *folding* or *making it up*.

Most

Most bright and transcendental Madam,

I Presume by the intercession
of this course and erroneous
Paper, to arrive at your fair
and infallible Fingers; and to
pay the utmost tribute of my
Devotion at the high Altar
of your perfections. The great
concern, Madam, of my life
now, is only to sacrifice the poor
remain of it, to your intrigues,
and to make all my Interests
and Inclinations to be ob-
servant of your Commands,
and to do homage at the
shrine of your Vertues. Nay,
Madam, I am in some curio-
sity, whether I be above, or on
this

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Madam, I am in some curio-
sity, whether I be above, or on
this

*this side the Heavens Canopy;
 for no sooner was I beam'd
 upon by your shining Ladiship,
 but I seemed presently to be
 altogether taken up. The
 delicacies of the Palate are to
 me grown all insipid ; and
 it is the contemplation, Ma-
 dam , of your glories alone ,
 in which I can find any satis-
 fying gusto. In fine, Madam,
 were there not hopes of seeing
 once more your Angelical self,
 and receiving some benediction
 from the flambo's of your
 Eyes, I could presently resolve
 to commence blindness ; and
 were it not for the Oriental
 per-*

perfumes *that* come from your
Breath, it should not be long
 before I should put a period
 to my own. Should I, Madam,
 go about to make an Harangue
 answerable to all those Jewels
 that lye from your Eye-lids
 to your Fingers-end; it must
 be as lofty as Tenariffe, and
 as long as the Æquinoctial
 Line: And therefore instead
 of that, I have nothing else but
 to prostrate at your feet the
 everlasting disposal of

M A D A M,

*The most devoted of all your Vassels,
 and the meanest of your Foot-stools.*

M

Alas!

Alas ! alas ! a *Clergy-man* must not expect to write thus ; his Blood is so low and creeping , that it can never be inflam'd to this pitch of *passion* and *expression*, with all the *lovelinesses* in the *World*. Now, Sir, would it not vex any Creature upon Earth, to see *trifles* and *Feathers*, *knots of Ribbon*, *Cringes*, *visits* and *devoirs*, a few *fashionable Words* and *Phrases*, and a *form* or two of a *phantaſtick Letter*, and a very little besides, to undervalue *charity* and *piety*, *real worth*, and *substantial knowledge*, only because it is in *black*, and the name of it is a *Divine* ?

I have nothing more, Sir, to say to these *People*, only it would be a delightful thing if any of them upon what I now said, should mistake me as thoroughly as the *Answerer* did about *Greek* and *Latin*, *Prefaces* and *Divisions*, *Patrons* and *Chaplains* ; and presently cry out, that I am against all *Meat* and *Drink*, *gusto's* and *flambo's*, *altars* and *sacrifices*, *feathers* and *garters*, *perukes* and *gossamers*, *head* and *heels*, *body* and *soul* of the *Laity* : For I suppose, notwithstanding any thing that I have said, a *Man* may put on a *New Suit* twice

a week, *eat and drink* of the best he can *procure*, have all his *fashionable dressings*, and *modish attendants*; and yet be modest and discreet, and not think it any vast *break and elegance*, to *toß* his head at a *Clergy-man*, because his *Hair* may be *shorter*; nor to despise him to dirt, because he is constantly oblig'd to the same *Canonical Habit*.

But this last, Sir, that I was just before speaking of, is but a *vow to God, Man*, a great looker over his Shoulder; a silent and moderate *despiser* of all *Ecclesiastical Persons*; that only *professes by his troth*, and as he is a *Gentleman and a Sinner*, that there is nothing in nature to be found so altogether ignorant of Human Affairs, and so empty and inconsiderable as a *Clergy-man*; For after him comes the *Tearer and Confounder* of all that belongs to *Divinity*; that troubles not himself to reason out the point, whether a *Person in orders*, may not possibly understand as much, speak and write as well, and do as much Service in a *Nation* as others; but to make it all sure and short, swears it Home, that they are all of them a Company of mean and undiscerning

M 2

People.

People. Now, Sir, what great *Judges* these are, and by what measures they proceed; and how likely they are to be very severe Discerners of what is worthy, and what is not, may be easily seen by those deadly witty Arts they make use of to disparage that *Holy Profession*; and by which also they would raise themselves the reputation of Men of Parts and Wit: And the first thing wherein they are so severe and satyrical, is upon their *Names* and *Habits*. And you may soon see, Sir, the portion of *Wit* that is amongst some of them, and the smallness of their *Objections*; when to say, There goes a *Black-coat*, shall be reckon'd a very good and special *fancy*; or to say, Here's to you *Parson*; or, Good morrow *Parson*; if the word *Parson* be *humoursomely* and *slurringly* pronounced, (as some of them can do it) if well considered, is a very notable abuse. And I'll warrant you, that *arch Blade* that look'd upon a Married *Minister*, and ask'd him how Mrs. *Parson* did, thought himself in little less than a *rapture*; and it was well, if he did not go presently to *Bed*, and take a dose of *Diascordium*.

But

But if a *Clergy-man* chance to meet an *Old Testament Wit* ; and that he sets into his *Tricks* and *Drollings* ; then he must expect to be called *Levite* : And that you may not think his *Fancy* to be stinted , sometimes he calls him *Tribe*, sometimes *Leviticus*, and for variety sake , at other times *Numbers*. I need not , Sir , go about to commend these , they having been so often approved. But of all the *Wags* , and *Sly ones* , that thus play upon a *Clergy-man* ; he certainly is most dreaded , that calls him *Doctor* ; which if it be spoken with the utmost keenness of intention , which that word may admit of , it goes the deepest into the *Bones* , of any thing that can be said. I cannot forget (before *Shasbes* and *broad Hats* came into fashion) how much I have seen a small *Puny Wit* , delight in himself , and how horribly he has thought to have abused a *Divine* , only in twisting the ends of his *Girdle* , and asking him the price of his *Brimmer* : but that *Phancy* is not altogether so considerable now , as it has been in former Ages.

Another witty way they have of undervaluing this *Profession* is, that they will not go to *Church*: As if a Man of a very ordinary reach and phansie, might not stay at Home; or if they do go, they'll spend their time in Talking and Laughing, when there is no occasion at all for it, nor reason to do it: For as I was concern'd in my *former*, (and also in some part of *this*) that there should be such Discourses utter'd by some, as might tempt People to abuse and slight the *Preacher*; so am I as much concern'd now, that there should be such idle, foppish, and extraxagant People, that should undervalue the whole *Profession* of the *Clergy* at a venture; from the highest to the meanest; let their Carriage and Behaviour be in all Circumstances grave and unblameable; and let their *Sermons* be as serious, Judicious, Learned and Profitable, as Pen can write; for although it be to no purpose to deny, that by reason of the unhappy Education of some, the low condition of others, and the wilful Miscarriages of a third sort, many of our *Clergy* are often slighted and disregarded, yet on the other side, it is a
 sign

sign of nothing but perfect Madness, Ignorance and Stupidity, not to acknowledge that the present *Church of England* affords as considerable *Scholars*, and as solid and eloquent *Preachers*, as are any where to be found in the whole *Christian World*. And if these People would but a little examin themselves, and not count every *Oath*, *Curse*, abuse of *Scripture*, and the like, for Wit, Humour, Judgement, and every thing; they would find themselves not so wonderfully overstock'd with Ingenuity and Knowledge, as utterly to despair of receiving from the *Pulpit* any useful Advice and Information. And I have oft-times much wonder'd, that such as make so great Pretences to Wit and Accomplishments, should pitch upon so easie a Method of being admir'd, and valuable in this World; when as they see, that the grounds upon which they endeavour to be so famous and illustrious, are so presently apprehended, that the low-born *Coach-Men*, *Carmen* and *Porters*, are come to as great Perfection, as the loftiest of these *Speakers*. That certainly was a pretty attentive *Child*, who, as he was lighting himself Home upon a

Saturday night (after his Work was over) was heard to say over, and fort all the *Oaths* and *Curses* that he had learn'd in the whole *Week*, from his ingenious and eloquent *Masters*. And I cannot but approve of the Modesty of that *Youngster*, who being highly pleas'd with that excellent Phansie, viz. *Son of a Whore*, and not happening conveniently of *Tapster* or *Drauer* to spend himself first upon, was forc'd to break his Mind to an *Oyster-woman*; and so being once enter'd, the *Youth* soon improved; for afterwards, if the *Candle* burnt not clear, or the *Pipe* had a crack in it, or his *Horse* stumbled, or *Dog* or *Bitch* lay in his way, they were all *Sons of Whores*. Nay, if a *Trial* in *Westminster-Hall* goes not right, the very case it self is a *Son of a Whore Case*; and that *Purge* that gripes, or gives a *Stool* more than ordinary, is a *Son of a Whore Purge*. I know Sir, that these *Huffing Despisers* of all *Black-Coats*, think they urge very hard for the necessity of their thundering and terrifying *Style*; by saying, that the *degenerate part* of the *World*, were it not for that, would grow saucy and unmanageable; and the unworthy, and mean-spirited
Creepers,

Creepers, would make no difference between themselves, and the brave and bold *Commanders* of the *Age*. *Curse* (say they) the *Groom* or *Ostler* three or four times lustily, just before you go to Bed, and your *Horse* will very near cast his *Coat*, and begin to shine by the Morning; and give a *Drawer* half a Dozen *Granadoes* as he goes down the Stairs; and if he be so irreligious, as to bring up any thing but true *Terse*, you will for certain shortly hear, that he has murdered his *Master*, and hang'd himself with his own Garters. In short, Sir, were not *People* quickn'd to Duty and Observance, by such brisk and remarkable *Expressions*, the *World* must suddenly end, and the very *Gentry* of the *Nation* would be as much neglected and disobeyed, as we find the modest and cowardly *Clergy* now to be. Indeed, it is great pity, but that *Gentle-folks* should be duly reverenc'd, and attended upon. But, I was thinking, Sir, (supposing *Swearing* and *Cursing* be so very necessary to the standing Government and Welfare of a *Nation*) that a small *Instrument* (about the stature of *Puginello*) might possibly be so contriv'd with Two Rows of *Stops*, one for

Swearing,

Swearing, and another for *Cursing*, that might upon all Occasions express it self with as much Discretion, Propriety and Elegance, as the very *Owner* of the little *tool* should be able to do himself. But then indeed, Sir, as to the extemporary and occasional Wit, that is oft-times shewn in abusing the *Holy Scriptures*; that must never be attempted by such a *Gentleman* of *Wainscot*; but must be performed by *Human Mouth* it self; for there is so much of *suddenness* of *apprehension*, and *experimental skill* in the application of *Scripture*, that is requisite to that business; that to go about to perform it by *Holes*, *Springs*, or *Wires*, would be much more difficult and chargeable, than *Paradise*, or *Sands's Waterworks*. For suppose, Sir, a *Gentleman* going to Dinner to — *House*, and walking through the *Narrow Alley*, mistakes his way; then Sir, what *Engine* upon the sudden, of *Wood*, or *Pastboard*, (but *Gentleman* himself) could presently say, *Strait is the Gate, and narrow is the way, and few there be that find it*. Do you see, Sir, how hard it is? There is not such a place again for that occasion, and for that very *particular Alley* in all the *Bible*.

Bible. Well, Sir, he proceeds, and coming at last to the great *Houfe*, he knocks at the *Gate*, and the *Porter* being not just at hand, then comes out that of the *Psalmist*, *Lift up your Heads, O ye Gates, and be ye lift up, ye everlasting Doors, &c.* Upon which, the *Porter* hearing such great *Wit* and *Divinity* at the *Gate*, presently runs, and opens; the *Gentleman* enters, and there finds a *Servant* sweeping; then comes very properly that of the *Prophet*, concerning the *Befam* of *Destruction*: For indeed, what more exactly like the *Desolation* of *Babylon*, than the sweeping away a little *Dirt* out of a *Court-yard*? After this he walks into the *Hall*, where he happens upon the *Butler*, and two *jesters*; Good Morrow *Pharaoh*, says he, (for you know, Sir, *Pharaoh* had a *Butler*) where's your *Master*, *Pilate*? (for you know also, Sir, that our *Saviour* was carried into the *Common-Hall*.) Where by the way, So, you must observe, that a true *Wit* is as good in the *inside* of the *House*, as at the *Gate*. *Dinner* time draws nigh, and soon after the *Victuals* appears: The *Gentleman* is desired to sit down: No, he *shrugs*, and *begs pardon*: having
read

read, that *the first shall be last, and the last shall be first* ; and then he *shrugs* again. However, at last, Sir, we fall to ; and amongst other good things, there is somewhat that requires *Mustard* ; upon that he desires his *Neighbour* to *remove a little of the Mountain to him* ; for if ye have *Faith like a grain of Mustard-seed*, ye shall *remove Mountains*. By and by, Sir, half a dozen *Chickens* are brought in ; which presently he commends for a *Dish* of very fat *Jerusalems* ; because of, O *Jerusalem, Jerusalem, thou that killest*, &c. though if he had pleased, he might as well have call'd them, a *Dish* of *Prophets*, or a *Dish* of *Would-nots* : for you know, Sir, *Jerusalem, Prophets, Chickens, and would not*, are all in the *same Verse*. In short, Sir, my *Lord Mayor* himself, cannot provide a greater number of *Dishes*, than this *Gentleman* shall have always in readiness *Divine Phanxies* ; nor less *ingenious* can he shew himself to be in his *return* (if there be occasion) than he was in his *coming* ; for a *Child* cannot drop before him in the *Streets*, but presently, *Tabitha, arise* ; be it *Boy or Girl* ; nor a *Porter* ease himself of his *Burden*,
but,

but, *Come unto me all ye that are heavy laden, &c.* nor a *Water-bearer* be at the *Conduit*, but, *Paul may Plant*, and *Apollos may Water, &c.* I know not, Sir, how many there be of this sort of *People* in the *World*, who have nothing to say against a *Priest*, but only to *swear* more than ordinary in his *Company*, or to apply a few *Scripture-words*, with *impudent Nonsense*. If there be no such at all, then what I have now said belongs perhaps to those that dwell at the *Moon*. But if there be, I would to God, that (in the mean time, till they come to some sense of *Religion*) they would in some measure consult their own *Credit* and *Reputation*; of which, if they be so nice and tender, as upon all occasions they pretend to be; they might plainly perceive, that this their childish way of scoffing at God, and his immediate Servants, is so far from leading towards *Wit* or *Honour*, that it is nothing else but *dry, blunt, infacetious Atheism*.

And seeing, Sir, we have been now speaking of some that think themselves the very Princes of the *Age* and *Wit*,
 ● may not be amiss to hint also at another

other more modest sort of People, who are not for such notorious scoffing at *God*, and *swearing* down *Towers* and *Steeple*s ; but yet having but a small Opinion of *Religion*, and little regard to *Honesty* and *Conscience* ; (*Wit* and *Humour* serving instead of that) they must needs undervalue, and laugh at all such, whose duty and serious Employment it is, to explain the *Scriptures* ; and from thence to exhort to all Meekness, Temperance, and Righteousness ; those, I mean, who, if they can but cheat a little *Boy* of his *Link* and *Livelihood* ; blow out a *poor Mans Candle*, and make him prick his Fingers, beat down a *Basket* full of the biggest *Apples*, or pawn a *young Gentleman* for the reckoning ; and then call it by the *right name* ; they are in their own Opinions very much wiser than all the grave and formal *Clergy-men* in the *Nation* ; who are commonly so very dull, as to think, that one that is in the prime of his *Fancy*, *Invention*, *Gayness*, *Frolick*, and *Atchievements*, should submit to *set Forms*, and to *Eat*, *Drink*, and walk the *Streets* by *Canon*.

Now,

Now, Sir, I must needs say, suppose a very ancient and solemn *Professor* of *Cobling*, be very intent upon the great business of *reparation*, and all things promising highly well, the *Awle* glides nimbly through; the *Candle* consents, and burns very clear; nothing of fear, cloud, or disappointment appears; but he sings or thrums at the great likelihood of the *restauration* of the *Shoe*; seeing nothing but that the *Evening* may close well, his *Sleep* be undisturb'd, and his Endeavours be crown'd with being *paid* next Morning; on a sudden, Sir, rushes upon him Darkness, Despair, and a *sprightful Gallant*; that spoils all his *Hopes*, thatters his *Tune*, and in short, with one puff, blows out every bit of his *burning Candle*, and *blossoming Designs*. Now, I say, this was very well blown; for if *Cobblers* should not sometimes be frustrated in their Plots and Contrivances; but should always succeed in their brisk and jolly Humour, without disturbance or Interruption, they might in time come to disrespect the great *Masters of Fancy*, and place too much confidence in the *old shoe* part of the *World*. But for all that this great and just *disappointer* may

go to Church next Sunday ; and give due respect and attendance to his *Instructor*, notwithstanding he did so utterly defeat the *Cobler*. I also deny not, but that he that in the *Evening* lets in the *Air* at Three or Four *Windows*, may possibly keep People from *Sleeping* too *securely*, and to preserve their *Houses* from being afterwards *burnt*. But suppose a *Divine* has a mind to walk right on to his *Lodgings*, and not to make such *Remarks* and *Observations* in his passage ; there is no reason that he presently should be counted a *senseless Sot*, and others the only *Wits* and *Humourists* of the *Age*. For you know, Sir, if the *Night* be very *dark*, and People be but *fast asleep* ; *Windows*, commonly so call'd, are very frail, and frangible things ; and they will easily give way to a *cud-gel*, though *clownishly*, and *unhumourously* applied ; as well as if directed by the most *ingenious* and *frolicksome* hand : Whereupon I say again, as we ought to take special care, that we do not set too low an esteem upon these *enterprizes* ; so on the other side, not so to over-value them, as to think but that our *forefathers* possibly might have attempted

tempted something in this great kind :
 And therefore if the *Minister* in his Sermon, give sober Rules and Advice to live peaceably and modestly, and to make *satisfaction* for Offences committed ; he may with much more reason be believ'd, and listen'd to, than wonder'd, or laugh'd at ; for the *Jest* is never a whit the less, though the *Glass* be paid for. I have also (according as my occasions would permit) taken into some consideration, that great affair of *Apple spilling*. And I am thinking, Sir, if the *Basket* stands a little leaning against the *Wall*, or sloping upon a *Board*, and that the *Apples* be very round, and the *Surprize* be very sudden, and that the meditating *Governess* be very old, stiff, or lame ; I do then verily believe that much of the lamented *Fruit* may get into the *Kennel*, before it can possibly be recovered. But suppose there be not such great Advantages to make all things thus easily hopeful, and yet that the Contrivance is such, that the Humour takes, and the Frolick succeeds ; however let us behave our selves with some calmness and moderation, and not as if we had killed a *Giant*, or slew the *Dragon*. I must therefore always confess.

feſs, that I did more than a little admire at the ſmooth and even temper of that *Gentleman*, who finding a *Pail* of *Iſlington Milk* ſtanding all alone at the Door, and pouring it out every Drop into the *Street*, went on as unconcerned about his buſineſs, as if he had done nothing but waſh'd his Hands that Day; whereas if ſuch a ſpecial opportunity had fallen into ſome other *Humouriſts* Hands, who was apt to *overplume* himſelf upon ſuch *Enterprizes*; he would have run preſently back, to have told it at his *Lodgings*; have counted himſelf as great a Wit, as *Ben Johnson*, *Fletcher*, *Beaumont*; and have utterly deſpis'd all the ſtarch'd humourleſs *Black-coats* for ſix Weeks after, becauſe of the great adventure of the *Milk*.

If I were at leiſure, Sir, I might alſo briefly mention another ſort of more ſhrewd and judicious *Deſpiſers*: who have a very ſtrange Opinion of *Religion*, *Scripture*, and the *Clergy*: But they profeſs it not out of *Humour*, *Frolick*, or any *prejudice*; but that they have look'd far back into the *History* of the *World*, obſerv'd the riſe and decay of *Kingdoms*, conſulted the *Laws* and *Inclinations* of

Humane

Humane Nature, and have very well weigh'd and examin'd the *nicest circumstances*, and *possibility of things*; and hereupon do very much wonder, that such thinking Creatures as Men, should be so long deluded with *bugbears and tales*; and the groundless Traditions of the *mistaken and imposing Priests*. And I need not, I suppose, Sir, tell you, that these are the *Disciples* of Mr. *Hobbs*. And what *strict weighers*, and *punctual Examiners* of things these are like to be, you may very near guess, by the easiness of their *Conversion* to his *Doctrine and Opinions*: One he comes, and says, he is very confident that Mr. *Hobbs* is a *Gentleman*, and a great Discoverer of Truth; for he hears of several very *accomplish'd and creditable Persons*, that do very much admire the *old Gentleman*, and are close *adherers to his Principles*; and therefore he is resolv'd to be a *fine Person* too; and to be as *accomplish'd and creditable* as they; and to believe all, say all, and admire all, that they believe, say, and admire; so soon as any body would be so kind as to tell him any one thing that Mr. *Hobbs* holds; for if he could but get it once by the end, let him alone

for the improving and management of it : *Another* says; he is altogether as sure that all the World is in a Mistake except Mr. *Hobbs* and his Followers; for that he was lately at a *Meeting*, where a *Friend* of his asserted right down *Atheism* to the very Teeth of a *Clergy-man*; or, that if there were any *God* at all, it must be a kind of *wooden God*, such as Mr. *Hobb's* God : And he knows this *Friend* of his to be so much a *Gentleman*, and of so much integrity and consideration, that he would scorn to say any such thing, if he had not well examin'd it, and found reason to conclude so; and therefore for his part, he shall take his Word and Judgment concerning the business of a *God*, before any *methodical Priest* that dotes upon his *Bible*. Yes, says a *Third*, Mr. *Hobb's* *Philosophy* is certainly the only *Philosophy*; he must needs be a *brave Man* : I durst almost swear, says he, that what he holds is absolutely true, let it be about what it will; or else such a one would never have shewn so much *ill-breeding*, and encouraged so much *error*, as to begin his *Health* with such *Ceremony* and *Observance*. If it please the *fates*, the next *company* I come into,

I'll

I'll put it about, Two in a Hand, upon my Word, and it shall run, *To Mr. Hobbs, and the utter confutation of all Spirits and Spiritual Men*; and so he is sufficiently enter'd, and fast enough. O, by all means, says a *Fourth*, Mr. Hobbs must needs be in the right: I'll pawn half my Estate upon it, that he is; he shall dispute with all the *Ecclesiasticals* for a Hundred Pounds of my Money. For he perceives now where the *pinch* of the business lies; for he has worn him above this half Year in his *Pocket*, Day and Night, and has above Twenty Places of *Moment* turn'd down; some before, and some after the Candle was out. O, says he, how ignorant, and deadly cold am I, if by chance I leave him at Home; he is a great deal more comfortable and warm than a *Squirrel* in the Sleeve. But if you happen upon one that has worn the *Philosopher* so long, that Two or Three of his Phrases are got through his *Pocket*, and at last have insinuated themselves into his Temper; he proves presently a *Chair-man* in all Companies: And if he looks but upon a *Clergy-man*, he is as great a *Prince* as ever Mr. Hobbs gave power to. Then, come Sir, says he,

he, Come now for your *Immaterial substances*; have you ever a one about you, Sir? I hear that you are much acquainted with them; you live by the *Spirit*, Sir; it is a wonder that you should not have one in your Pocket: I have got *honest material Mr. Hobbs* in mine. I could shew you for a need, Sir, *Spirit of Wine*, *Spirit of Salt*, or *Spirit of Hartsborn*; but I have enquired, and never could get, or see any *Spirit of Substance*, *Spirit of Substance*! that's fine indeed. What, *Essence of Essence*? pretty I profess. Indeed we have had a very curious time of it, a company of very seeing *Priests*, and searching *Philosophers*; that should go on, and teach one another such plain, palpable, and manifest Contradictions. Ask them how such an effect comes to pass; it is done, say they by an Incorporeal Substance. Wonderfully acute indeed! that is, by *no body*, or by a *no body body*, or by a *no thing thing*. It was very well for this *Nation*, that Mr. *Hobbs* was born at last; and *half a dozen of us*, of willingness and parts, to understand him, otherwise the *World* had continued in a brave blind condition. It is not, Sir, to my purpose, at present, to meddle with,
or

or examin their *Masters Principles* : But I much wonder, seeing they may be daily convinc'd how much he has been mistaken in his *Mathematical Attempts*, that they should take his bare Word, and believe him not to be failing in his other Writings ; because he confidently says *he proceeds by evident connexion and demonstration*. And whereas heretofore it was a work of many Years study and seriousness, that could entitle one but to be suspected of *Atheism* ; now he that has but seen Mr. *Hobb's Boots*, and can make but a *Mouse-trap*, is as fully *priviledg'd* as if he could *pluck up the Earth by the Roots*, or *make a Man*.

I believe, Sir, there may be several others that without any reason at all are ill affected towards the *Clergy*. One thinks that whatever *Episcopacy* be, yet the *Lands* thereunto belonging are not *jure divino* ; another is of opinion that the *Clergy* must by no means *ride* ; because they are to go, and *teach all Nations*. And others there be, who are therefore against *Tythes*, because they think they *give* them. But these were partly mention'd in my *former* ; and if they were
nor,

not, it is all one ; for I can say no more at present, being suddenly sent for into *Devonshire* ; where I expect to find such employment, as will certainly secure the World, from me being ever troublesome in this kind again. I am, once more,

Sir,

May 2d.
1671.

Your Humble Servant,

T. B.

FINIS.

